

A
COMPANION
TO THE
TEMPLE,
Or, a HELP to
DEVOTION

In the daily USE of the
COMMON PRAYER:

In Two PARTS.

PART II.
CONTAINING THE
LITANY,
WITH THE
OCCASIONAL PRAYERS
AND
THANKSGIVINGS.

By THOMAS COMBER D.D.

The second Edition Corrected.

*I exhort, therefore, that first of all Supplications, Prayers, Intercessions,
and giving of Thanks be made for all Men. 1 Tim. ii. 1.*

L O N D O N

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A5a

IMPRIMATUR,

C. Smith R. P. D. Episc. Lond.

July 19.
1675.

à sacris domesticis.

plain,



TO THE
Right Honourable and truly Noble
THOMAS
EARL of DANBY, &c.
Lord High TREASURER
OF
ENGLAND.

May it please your Lordship,



O present a Book of Devotions to a Personage of so grand Employments, may perhaps be censured by such as pretend, that Prayers are the duty and concern of none but Ecclesiasticks; but your Lordship was so early acquainted with these Devotions of the Church, in a Family of a most Pious and Loyal Father, and doth so constantly use them in your own; that I may be confident your Lordship believes the daily observance of them to be necessary and advantageous for all degrees of Men, especially for those whose great affaires require more than Ordinary Aids
from

The Epistle Dedicatory.

from Heaven; and consequently I am secured your Lordship will not esteem this an improper Address. Indeed this Litany being one of the best Offices of the best of Churches, and frequently offered with great Devotion to the Majesty of Heaven, might seem too excellent to be dedicated to the noblest upon Earth; but since all its Excellencies cannot secure it from the contempt and opposition of Atheism and Innovation, it both deserves and needs the greatest Patron. We live in such an Age, as makes it necessary for our very Prayers to become Petitioners, and causes our Litany it self to make Supplication to your Lordship, and to all of Eminence and Authority, to use their Power and Interest for the Protection of these sacred Remains of our Fore-Fathers Piety. If the Liturgy had no Enemies but such as were ingenuous, and if those that oppose it had no ends to serve but those of Conscience and Vertue, we might hope to win them by shewing that the Words of these Prayers are extracted out of Scripture and Primitive Forms, the matter pious and comprehensive, the Method curious and exact, the Composers such as Reformed Religion, and some of them sealed that and these Holy Offices with their Blood. They that only desire to worship God with acceptance would not wish for better Forms; but when Principles of Pride and Love of novelty cause men to disgrace or complain of such Prayers as these, we may justly call in the Aides of Authority, and hope it will be thought neither possible nor necessary, prudent nor safe, for the Government to satisfy such Persons by any Change; I am sure 'tis a sign of an Evil Generation, that our admirable Liturgy, which is the Glory of our own, and the Wonder or Envy of all other

(a) Non enim tam bene cum rebus humanis agitur, ut meliora pluribus placeant. Sen. de vit. beat. c. 2. Πολυς μὲν ὁ χλαῖν, ὀλίγοι δὲ ἀνδραγατῶν. Laert. vit. Diog.

Churches, should be so unworthily neglected by some, despised and opposed by others amongst our selves; but it is no sign, that those Prayers are faulty, which have not the multitude for their admirers, (a) since the greatest

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greatest is usually the worst Part of a Nation: it is sufficient honour to the common Prayers, that the most Learned and Loyal Persons, the best and most solid Christians do reverence and esteem them: And would to God the Judgment and Example of such Men, and the Arguments of this Discourse, might perswade the negligent to attend more frequently upon them, the profane to speak more reverently of them, and the dissenting to enquire more impartially into them, that we might all with one heart pray by these Forms, and live agreeably to the same; for then we should be acceptable to God, easie to our Governours, and as universally happy as Piety and Peace can make us. Wherefore the Protection of these Prayers will, I hope, be thought worthy the Care of all that are concerned for the publick good, and particularly of your Lordship, who have endeared your self to the best of Masters, and obliged all good Men by your prudent and faithful endeavours for the welfare of this Church and State. So that I have great reason to publish this Illustration of our Litany under your Lordship's honourable and obliging Name, hoping that so great an Interest and Example being added to my endeavours, may win the affections and respect of all sober and moderate men, and reconcile them to these Offices. And though such as are the Enemies of all goodness, and such as are impatient of the wisest Commands of their Superiours should yet retain their obstinacy; I shall be satisfied abundantly, if what is here said may confirm your Lordship, and all the honourable and eminent Sons of this, That these Holy Prayers do deserve to be used with the greatest Devotion, and defended by the best securities, that Law and pious Magistrates can give them: I shall only add, that your Lordship may justly be supposed to challenge a peculiar Interest in the Litany, and to have a particular kindness for it, since your Lordship is constantly commemorated therein, and prayed for, under the several Titles of one of the Lords of the Council, one of the Nobility, and of the

The Epistle Dedicatory.

Principal Magistrates of this Land, that God may endue your Lordship with Grace, Wisdom, and Understanding, that he may bless and keep you in the Execution of Justice, and maintaining of the Truth, which Petitions are heartily made for your Lordship by those many, whom your Lordship's goodness hath every where obliged; but by none with more sincerity, and more particular respect to your Lordship, than by him, who presents this Litany to your Patronage, and presents it to God for you in acknowledgment of all those Noble Favours, which command the highest gratitude from

June 20th.

1675.

My Lord,

Your Honour's most humble

and faithful Servant,

Tho. Comber.



The Introduction.

Of the Litany in general.

SECTION I.



HERE is no part of the Publique Service, wherein the People have so great an Interest, or so large a share of Duty, as in the Litany, and therefore no Office doth more require their serious Consideration: The Litany is the joint Request of the whole Congregation, so that it ought to be explained to all, that every one may use it with Understanding. And because the knowledge of the Name is the first entrance into the Understanding of things (a), we will first begin with the word *Litany*, which is of greater Antiquity than is commonly observed; for the most ancient Greek Writers, as well Poets (b) as Historians (c), use it for *An earnest Supplication to the gods, especially in adverse fortune*; in which sense it is found in *Livy*, and by *Suidas* it is expounded by words signifying to *beseech earnestly*: Nor did it alter its primitive signification, when it was adopted by the Christian Church, being still used for *Solemn*

(a) Ἀρχὴ παιδεί-
σεως ἢ τῶν ὀνομάτων
ἐπισκέψις. Arrian. in
Ep. l. i. c. 17.

(b) Πολλὰ δὲ καὶ
σπένδων χερσίν
δέπαι λίσσενεν.
Homer. Iliad. 4.

— Φίλως λίσσενος
τοκῆας
Μῆτιν συμφορὰς
σαδαι — Hesiod.
Theog.

(c) Λίσσεναι ποι-
εῖσαι πρὸς ἑδρασι
Θεῶν καὶ βωμοῖς. Dio-
nyf. Halic.

B

Requests

The Introduction.

Requests, appointed for the entreating the favour, and obtaining the mercies of God in some great

(d) *Litanie* Græco nomine appellantur quæ Latine dicuntur *Rogationes* — quæ indicuntur propter rogandum Deum, & impetrandam in aliquo misericordiam ejus. Concil. Mogunt. an. 813. Can. 32. ita Isidor. lib. 6. in fine.

(e) Ἀσπεία δὲ ἐστὶ παρὰ πάντας πρὸς Θεὸν καὶ ἱκεσία κοινὴ — δὲ ὁρῶν ἐμπροσθέντων. Opuſc. de hæret.

exigence (d), as an old Council defines it; and Simeon Bishop of Thessalonica agreeth thereunto, *A Litany* (saith he) is a *Supplication* and common *Intercession* unto God, when his wrath lies upon us, e). Finally, a modern, but judicious Critique of our own, saith it is *A publick kind of Supplication, whereby the mercy of God is more ardently and solemnly implored.* Spelman Glossar.

§.II. **N**OW although the Name be not expressly to be found in Scripture, yet if we consider the thing, we have very many Presidents of such kind of earnest Supplications there; the LI. *Psalm* was *David's Litany*, beginning with the peculiar phrase of this Office, *Miserere*; and *Daniel's Supplication* is set down chap. ix. from both of which some passages are transcribed into ours; but if these be affirmed to have been used in private, we have an illustrious Instance of a publick and solemn Litany instituted and appointed by God himself, in a time of general Calamity, the sum whereof was, **Spare thy People, O Lord**, *Joel* ii. 17. so that the Jewish Church had them by Divine Institution. And when our Lord Jesus gave us a perfect Pattern for all our Prayers, he laid the foundation of Litanies among the Christians in those latter Petitions, **Forgive us our Trespases — And lead us not into Temptation, but deliver us from Evil.** And that his own practice might confirm the Sanction, his most earnest Supplication in his Agony, *Luke* xxiii. 44. had

had all the properties of Litany, which could agree to him, who was to suffer alone; the posture, Kneeling, *Luke* xxiii. 41. the Companions, strong Cryings and Tears, *Heb.* v. 7. the Form, Repeating the same Words, *Mat.* xxvi. 44. Afterwards St. Paul doth manifestly enjoin several kinds of publick Prayers, the first of which is *Supplications*, *1 Tim.* ii. 1. which Text was esteemed, by the primitive Church, to be the Rule and Law (f) by which they were to compose all their Liturgies, and therefore no ancient Form doth want these Supplications, which they believed to be prescribed by the great Apostle; so that we want not Evidence of Scripture for this excellent Office, and some things, upon slighter Testimony, have by some persons been called Divine Institutions.

(f) *Quam Legem Supplicationis ita omnium Sacerdotum & omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in qua hujusmodi Orationes non celebrentur. Ambrosius de vocat. Gent. l. i. c. 4.*

§.III. **H**OWever these Indications in holy Writ did as early, as universally, put the primitive Christians upon the use of such an Office: For St. Chrysostom affirms, That while the Church was endued with the miraculous gift of Prayer, the Minister stood up, and by inspiration indited Requests for the rest of the Congregation, and went before them, laying down the words in which they (who knew not what to ask, as they ought) were to petition God: *The memorial whereof* (saith he) *still is preserved in the Deacons standing up, and making those earnest Supplications for the People* (g); and thus he explains that place, *Rom.* viii. 26. *The Spirit helpeth our Infirmities, &c.* now that by these earnest Supplications he means Litanies, is evident, be-

(g) *Οὐ καὶ νῦν σύμβολόν ἐστι τὸ Διάκονον ἱστῆμεν καὶ τὰς ἐκτενέας δεήσεις ποιῆμεν ὑπὲρ τῶ λαοῦ.* Theophyl. & Chrys. in *Rom.* viii. 26.

cause the Form begins with **Let us earnestly beseech,**
(Ec. and by this very name they are commonly known

(h) Ἐκτενῶς δεηθώ-
 μεν Liturg. S. Chryf.
 ἐκτενῇ δεήσιν vocat
 Methodius. Μεγά-
 λη ἐκτενῇ Euchol. v.
 Goar. p. 33.

(i) Ἐφ' ἐκάστῳ τέττων
 ὧν ὁ Διάκονος προσ-
 φονεῖ, λέγεται ὁ λαός,
 Κύριε ἐλέησον Clem.
 Constit. l. 8. c. 5.

in the Eastern Churches (*h*): But
 because these gifts were not to last
 always, the several Churches were
 careful to Record certain Forms of
 Litany : One of which is set down
 by the Author of the Constitutions,
 in many things agreeing with ours,
 especially in that it orders the peo-
 ple to answer to every Petition, as
 ours doth (*i*): As do also those
 Supplications in the undoubted

parts of the ancient Liturgies of the Greek Church,
 which, though not called by the Name of Litanies, yet
 they are of the same Nature, I mean those Prayers to
 which the people are summoned by the Deacon, in this
 Form, *Let us pray to the Lord in peace* ; To the Petitions
 whereof they answer sometimes, *Lord have mercy* : Else-
 where, *Grant it to us, O Lord*. And these are frequently
 enjoined in the Liturgies of St. *James*, St. *Chrysostom*,
 St. *Basil*, &c. only under other Titles, for from their

(l) Τὰ Διακονικά.
 (m) Εἰσιρώνα.
 (n) Συναπταί.
 (o) Δεήσεις.

Performer, they are called the Dia-
 conick Prayers (*l*), from their Mat-
 ter, the Pacificks (*m*), from their
 Form, the Collects (*n*), and Suppli-
 cations (*o*), being still no other than

what the Western Church knew by the Name of Lita-
 nies ; so that whereas it is alledged out of St. *Basil*, that
 he saith Litanies were not known in the days of *Gregory*
Thaumaturgus, his sence must be, they were not known
 by that Name, or else that Processions (called Litanies
 sometimes) were not then in use.

§.IV. **I**N the Latin Church we have very early Proofs of these kind of Supplications: In the days of *Tertullian* the Christians had their Assemblies on Wednesday and Friday, which they called Stations (p); Upon which (saith *Albaspinaus* (q), they met early in the Morning, continuing till three in the Afternoon in Prayer, Fasting, Humiliation and Tears — for the defence of the Church, and to obtain the favour of God: And then they prayed for the Removal of Judgments (as we now do) as may appear from *Tertullians* assuring us, that by this means Drought was removed (r), yea *St. Cyprian* hath reckoned up many of the Particulars of those primitive Litanies, viz. for deliverance from Enemies, for the obtaining Rain, &c. (s) *St. Ambrose* hath left us a compleat Form of his own composing (as is believed) which we shall have occasion to cite frequently, because of its Harmony with this of ours. We might give more Proofs of the Antiquity of Litanies, but this may suffice to convince us, that we must not fix their Original so late as the time of *Mamertus* Bishop of *Vienne*, Anno Christi 460. for he was not the first Inventor of them, much less *Gregory* the great, who flourished 140 years after: But the occasion of the Opinion concerning *Mamertus* was this, as both *Mantuan* (t), and *Gregory Turonensis* relate it. Many Prodiges appearing, and much evil being felt

(p) *Tertul. ad uxor. l. 2. Item de Coron. militis, & advers. Psych.*

(q) *Albaspinae. lib. 1. Obser. 16.*

(r) *Quando geniculationibus & jejunationibus nostris depulsi non sunt siccitates. Tert. ad Scapul.*

(s) *Pro arcendis hostibus, & imbris impetrandis, & vel auferendis vel temperandis adversis, rogamus semper, & preces fundimus. Cypr. ad Demetr.*

not fix their Original so late as the time of *Mamertus* Bishop of *Vienne*, Anno Christi 460. for he was not the first Inventor of them, much less *Gregory* the great, who flourished 140 years after: But the occasion of the Opinion concern-

(t) *urbis sedet ad Rhodanum, Galli dixere Viennam,*

Quæ tulit adversos casus pastore Mamerto.

Et paulo post.

Casibus his percussi omnes, Divina coarctati

Querere subsidia, &

Divos excire precando,

Hinc traxit Litaneja ortum

Mantuan. Faust. 4.

(u) *Gregor. Tironens. hist. lib. 2. cap. 34.*

(w) *Sidonius Epist. l. 7. Epist. 1.*

twenty years, a Council appointed that they should be yearly observed (x): But the truth

(x) *Quod Rogationes, i.e. Litanie ante Ascensionem Domini celebrantur. Concil. Arel. Can. 12.*

is, there were such Supplications before; only this *Mamertus* was the first who used them in Procession abroad here in the Western Church, and yet so also Litanies had been used in the Eastern Church fifty years before the time of *Mamertus*; for *Nicephorus* informs us, That in a time of scarcity, and on occasion of a terrible Earthquake at Constantinople, a Litany was instituted, and they went about the City supplicating — the whole City being made one Church, *Theodosius* the Emperour himself going foremost in private habit: Nor were their expectations deceived, for the Tempest ceased, and instead of Scarcity,

(y) *Niceph. Hist. l. 14. c. 2. Idem Theodosius & Proclus Patriarcha, Litanias & Supplicationes feliciter indixerunt ob terræ motum. Cedrenus hist.*

and feared in his Countrey, He a little before the Feast of our Lords Ascension, enjoined a Fast to the people, and appointed an order of Prayer, — whereby the terrors ceasing, the fame of it being dispersed through all Provinces, admonished all other Priests to follow his example (u). And truly it was not twenty years after, when we find *Sidonius*, Bishop of *Averna*, in imitation of him, enjoining such a Litany in time of Famine (w): And within another

there followed great plenty and abundance (y); and others agree with him. Now when this way of publick saying Litanies in Procession had been so available to avert Judgments, both in the East and West, no wonder if *Gregory* the Great,

Anno

Anno 600. living in a time of universal Calamity, by sickness, inundation, and the sword, did review all the ancient Forms, and compose that so famous sevenfold Litany out of them all (z): Which all the Western Churches have principally imitated ever since, as being the most full and regular Office of this kind; that had been compiled; and it is affirmed, that our Litany comes nearer to this, than that of the present Roman Church, to which Pope *Honorius* hath added the Invocation of all the Saints, which was not in that of *St. Gregory's*, and is expunged by our Reformers: Yet still it appears that it was not the Prayers, but the Name, the certain time, viz. in Rogation week, the manner (of going about the Fields in reciting them, &c.) which were instituted by the latter Councils (a), but the earnest Supplications were truly primitive, having been used in the Church, before the Processions and Preambulations were joyned to them, and remaining when those were taken away; for there being much scandal at length in those processional Litanies, it was decreed, *That the Litany shall for the future only be used within the Walls of the Church.* Concil. Colonienf. Concil. Tom. 2. pag. 513. And so it is used among us to this day.

(z) *Paulus Diacon. lib. 18. Balæus in vit. Gregor. &c.*

(a) Concil. Aurelian. Can. 12. an. 507. Concil. Tolet. 5. Can. 1. an. 634. *ut Litaniæ his diebus à Clero omniq. populo cum magnâ reverentiâ agantur.* Syn. Cloveshov. in Angliâ c. 16. an. 747. Concil. Mogunt. Can. 33. an. 813.

§.V. **H**AVING thus asserted the Antiquity of Litanies in general; it remains that we say somewhat of this particular *Litany* of the Church of *England*; concerning which it may be noted, That it hath a resemblance of most of the Ancient Forms, but is

not the same with any One, having so extracted the Marrow of them all, that we may justly esteem it to be the best in this kind that ever was: It is larger than those of the Greek Church, and shorter than that of the Latin, having cut off those impious and impertinent Addresses to the Saints, whose Names are one half of the Roman Litany, and yet adding some useful Petitions instead of those, and putting every thing into a most admirable method. The time when it is appointed to be used is upon Wednesdays and Fridays,

(b) Νηστία τῆς τε-
τεγδθ x παρ-
ονδῆς Clem. Alex.
Strom. 7. *A quo vero*
non est assensus in om-
nibus orbis regionibus,
quod quartā & pro-
sabbatho jejunium est
in Ecclesiā decretum :
Epiphan. advers. Aer.
Cur Stationibus quar-
tam & sextam feriam
dicamus ? Tertul.

(c) Luke xviii. 12.

(d) Buxt. Synag. c. 23.

(e) Apud Albaspina.
lib. 1. obs. 16.

the ancient Fasting days of the Primitive Church (b), who thought not fit to shew less Devotion than the Pharisees, who fasted twice in the week (c), viz. on Mondays and Thursdays (d); for which cause some think the Christians chose the fourth and sixth; or rather, as *Petrus Alexandrinus* saith (e), because the Death of Christ was designed on the fourth and accomplished on the sixth day. The Litany is also to be said on Sunday, not so much because *Agapetus* did so order it, *An. 534.* as because there is then the greatest

Assembly in to joyn his vigorous Supplication, and that no day might seem to have a solemn Service than the Lord's day, whose first design was by God, and its Confirmation by Apostolick Practice; three times a week therefore the Litany is read ordinarily, and if we consider, that affliction is the Portion of the Church Militant, and that there is no time, when some part of it or other is not distressed by Persecution or the Sword, by Famine or Pestilence, Schism or Heresie, we shall easily believe it can never be said unseasonably

The Introduction.

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sonably, with respect to the common Calamities of all Mankind ; but when any of these Judgments lye upon us, it is left to the discretion of our spiritual Fathers to enjoin it more frequently, if they see occasion. Finally , as to the Composure it self, the Method is clear and comprehensive , the Form primitive and proper for afflicted Suppliants, the Phrase is earnest and affectionate, so that he must be extreme obdurate, who is not moved by it to an extraordinary fervency of Devotion : The first Christians used to make those Supplications with Fasting and many Tears, and all that could signifie an humble importunity ; and so must we do also, if we hope either to procure comfort in , or deliverance from our afflictions, by the use of this Litany ; for a slight entreaty doth but incense the Almighty, when he is correcting, and we smart under his hands, or are like to do so shortly ; wherefore that this excellent Form may work the more vigorously upon our Affections, we will make a fuller discovery of its glories, a glance of which we shall first present in the following Table of the Method.

The

The General Analysis.

The whole Litany consists of four Parts,

- | | | |
|----------------------|---|--|
| 1. The Invocation | { 1. Of each person in the holy Trinity particularly
2. Of the whole Trinity together | { 1 O God the Father, &c.
2 O God the Son, &c.
3 O God the Holy Ghost, &c.
4 O holy, blessed, &c. |
| 2. The Deprecations | 1. For forbearance | { 5 Remember not Lord, &c. |
| | { 2. For deliverance, intimating
{ 1. The Evils from which
2 The means by which
3. The time wherein | { 6 From all evil, &c.
7 From all blindness, &c.
8 From fornication, &c.
9 From lightning, &c.
10 From all Sedition, &c.
11 By the Mystery, &c.
12 By thine Agony, &c.
13 In all time of, &c. |
| 3. The Intercessions | 1. The whole Church | { 14 That it may please thee to rule and, &c. |
| | { 2. This Church, & herein for
{ 1. The Supreme Governor and his House
2. The Subordinate Rulers
3. The People | { 15. To keep & strengthen, &c.
16. To rule his heart, &c.
17. To be his Defender, &c.
18. To bless and preserve, &c.
19. To illuminate all, &c.
20. To endure the Lords, &c.
21. To bless — Magistrates, &c.
22. To bless — People, &c. |
| 3. The Intercessions | 1. For others | { 23. To give to all Nations, &c. |
| | { 2. All estates of men
{ 1. For Peace
2. For Grace
3. For Prosperity
4. Especially for Enemies | { 24. To give us an heart, &c.
25. To give unto thy people, &c.
26. To bring into the way, &c.
27. To strengthen such, &c.
28. To succour, help, &c.
29. To preserve all, &c.
30. To defend and provide, &c.
31. To have mercy upon, &c.
32. To forgive — Enemies, &c. |
| 3. The Intercessions | { 2. For our own selves, as to
{ 1. Our bodies
2. Our souls | { 33. To give and preserve, &c.
34. To give us true, &c. |

4. The

Of the whole Litany.

ri

4. The Supplications, which are either

1. To press the former Petition by an Address	1. To the second Person alone	Son of God, we &c. O Lamb of God, &c. O Christ hear us, &c. Lord have mercy, &c. Our Father which &c.
	2. To the whole Trinity	O Lord deal not, &c. O God merciful Father, who— &c. O Lord arise, help, &c. O God we have heard, &c. Glorie be to the Fa- ther, &c. From our Enemies, &c. Pitifully behold, &c. Favourably with mercy, &c. Both now and e- ver, &c. Let thy mercy, &c. We humbly beseech thee, O Father, &c. Almighty God, who &c. The Grace of, &c.
2. To prevent or remove all sorts of Evil by	1. The Verse	
	2. The Prayer against Persecution	
3. To sanctifie Evils not removed	1. The Prayer for Grace	
	2. The Conclusion	

P A R-

PARTITION I. *Of the Litany.*

SECTION I.

Of the Invocation.

§. I. **T**Hough we must call upon God at all times, yet we must do it more especially in the time of trouble, for then we are most fit to pray, and he is most apt to hear us, who hath said, *Is any afflicted? let him pray,* James v. 13. When we are in Misery, what should we seek but Mercy? that is the sum of all our Litanies, or the Prayers we make in trouble, for which cause David begins his great Penitential with *Have mercy on me, &c.* Psal. li. 1. and all the Litanies in the World do begin with this solemn word, **Lord have Mercy**

(a) *Κύριε ἐλέησον.* Liturg. S. Chrys. S. Basil. &c. & *inter Gentes hæc verba reperiuntur.* Arrian. in Ep. l. 2. c. 7. *Kyrie Eleison.* Missal. Sarisb. &c.

ry (a); and so doth ours also, only we repeat that great Request with a particular address to each person of the blessed Trinity, the object of a Christian's Worship, and this we call the Invocation, being both a

Confession of our Faith, and a preparation to all the following Petitions: And for that reason the people are appointed to say every one of these Addresses wholly after the Minister, because it gives every one an Interest in all the rest of the Office, being the *Preface* thereto, and the *Compendium* thereof. Every one must crave audience in his own words, which, when they have obtained, they may leave it to the *Priest* to set forth all their needs to Almighty God, provided they do shew their agreement to every Petition by Answering in the end thereof. After the rest of the Litany a hearty Response will suffice; but as we all desire the benefit of this excellent Form, we must say the Invocation ourselves, and that we may be more affected with it, we will now consider it more strictly.

The

The Analysis of the Invocation.

S. II. The Invocation is an Address	in th	1. To the Father, by	{ 1. The Compel- lation, 2. The Petiti- on, 3. The Confessi- on,	{ O God the Father of Heaven, Have mercy upon us Miserable Sin- ners.
	{ 1. To every Person of the Trinity particu- larly.	{ 2. To the Son also, by et	{ 1. The Compel- lation, 2. The Petiti- on, 3. The Confessi- on,	{ O God the Son, Redeemer of the world, Have mercy upon us Miserable Sin- ners:
		{ 3. To the Holy Ghost al- so, by	{ 1. The Compel- lation, 2. The Petiti- on, 3. The Confessi- on,	{ O God the Holy Ghost, proceeding from the Father and the Son, Have mercy upon us Miserable Sin- ners.
	{ 2. To the whole Trinity together also, by		{ 1. The Compel- lation, 2. The Petiti- on, 3. The Confes- sion,	{ O holy, blessed, and glorious Trini- ty, three Persons and one God, Have mercy upon us Miserable Sin- ners.

A Practical Discourse upon the Invocation.

§.III. **G**od the Father of Heaven, have mercy upon us miserable Sinners] There is an equality of Power, and yet a difference of Order among the Persons of the glorious Trinity, for the Father's ever reckoned in the first place, to him therefore we make our first Address. He first gave us our being, and is our Father by Creation; yea, he is the Father, that is, the Maker of Heaven and Earth; but because he properly dwells in Heaven, and never visibly appeared on Earth, as the Son and the Holy Ghost have done, he is peculiarly styled *Our Father of Heaven*, or *Our Heavenly Father*, and so he is called here, as well in the beginning of the Lord's Prayer, to raise up our hearts to Heaven, and the things above, and to mind us how great a Majesty we are before, even the Father of all the heavenly Powers, who do all adore him with the lowest Venerations: He can do whatsoever he will, because he is so great a God, and we hope he will do what we desire, because he is so gracious a Father: Now the Petition we make to him is for Mercy, and the Motive to enforce it is, because we are *miserable sinners*. As we are miserable, we are the proper Objects of Mercy, which cannot be exercised, but upon those in Misery (*b*), as we are distressed, we need his relieving Mercy, and as we are Sinners, we need his forgiving Mercy; his Mercy can both pity our Miseries and pardon our Transgressions: And that we may the more fervently put up so necessary a Request, we must observe, there are some of our Miseries which are most proper for the Father to redress, and some Sins, which being principally against God the Father, it is most

(*b*) *Cessat misericordia,
ubi nulla est miseria.*
Aug. de X. Chord.

most fit to beg the Pardon of them from him. Now this being an Invocation of the Father, to whom the Works of Creation and Providence do belong, let us while we beg Mercy of him, first reflect upon our Miseries, which he is most concerned to help us in. Are we sick or weak in body, low and impoverished in Estate, abused in our good Name, or unhappy in our Relations? Is the Air tempestuous, the Year unseasonable, the State imbroiled with War, or the Church disturbed with Faction? Are we deprived of our Peace, or our Traffique, our Liberty or our Rights? We may then justly go to our heavenly Father, the great Disposer of all things, and in a sence of our Misery and his Mercy, call upon him for Relief; and when we call upon him for Mercy, let us reflect upon the Miseries of this kind, which we labour under, so shall we the more earnestly beg his Pity.

Yet lest our Complaints should look like accusations of his Justice, or reproaches to his Providence, in the next place let us remember, we are *Sinners* also, and call to mind those Offences which have been particularly committed against our heavenly Father, and caused him to send these Evils upon us; as our forgetfulness of his Mercies, our presumption in Prosperity, our murmurings in Adversity, our greediness of worldly and contempt of heavenly things, our distrust of his Providence, abuse of his Creatures, defiling our Bodies, unhallowing our Souls, and our wasting our precious time: These are Sins directly against God the Father, our Maker and Preserver, and therefore are to be humbly confessed, and heartily bewailed, before we proceed to ask any Favours from him; Let us meditate therefore what need we have of the Mercy of God the Father, to remove our Miseries and forgive our Sins, and then we shall see, how necessary it is for us to cry with a mighty Passion,

Passion, **O God the Father, &c.** while the Minister is repeating, we have time to consider of our Calamities and our Iniquities, and then when our part of the duty comes, I doubt not but we shall perform it with a vigorous Devotion.

§. IV. **O God the Son, Redeemer of the World, have mercy upon us miserable Sinners]**

The Orthodox Christians did always give the same Worship to the Son of God which they did to the Father, because he is equal to the Father; and the Father himself hath commanded, *That all men should honour the Son, even as they honour the Father, for he that honoureth not the Son, honoureth not the Father which sent him,* John v. 23. so that the *Arrian* Heresie (which was injurious to the Son of God in his Worship as well as in his Divinity) was not only injurious to our Lord Jesus, but displeasing to God the Father: Which was ingeniously signified by *Amphilocius*, who perceiving the Emperour *Theodosius* somewhat too favourable to the *Arrian* Opinions, came once into the presence where the same *Theodosius* and his Son *Arcadius* (then Partner with his Father in the Empire) were standing, and making a low obeysance to the Father, he took no notice of the Son at all, no not when he was admonished of his neglect; but seeing the Emperour angry thereat, he said, *Are you displeased with me for not giving equal honour to your Son as to your self? and will not God be displeased at those who do not worship his Eternal and only begotten Son, equally to himself, as he hath commanded? Histor. Tripart. l. ix. cap. 25.* Wherefore when we have first adored the Father, we do next invoke the Son, declaring thereby, that we believe him to be very God, of equal power and dignity with his Father, calling him not the Son of God, but God the Son, and making the very same Request to him that we had

had made to the Father before, that he would *have mercy upon us*; and to encourage us to believe and hope that he will grant it, we invoke him also by his proper Title, *Redeemer of the World*, for he tasted of Death for every Man, *Hebr. ii. 9. And by him God reconciles the World unto himself*, 2 Cor. v. 19. Coloss. i. 20. The *Donatists* of old affirmed, Christ died only to redeem them: But St. *Augustine* sharply reproves their vanity, saying, They must either have a very mean esteem for Christ's blood, or a very high conceit of themselves, who confined his Redemption to their own Party (c). We know that the price he hath paid was not only for single persons, but to reconcile the whole nature of Man to God, so that he is justly styled the Redeemer of the World;

(c) *Valdè ingrati sunt pretio suo, aut multum superbi sunt qui dicunt, aut illud tam parvum esse, ut solos Afros emerit, aut se tam magnos, pro quibus solis illud datum sit. Aug. in Pl. 95.*

and bearing that character, how can we doubt but he will have mercy upon us? He had mercy on all; or else he had not died for all; he made no exceptions, and why should we by despairing doubts except our selves?

'Tis sure we are of the number of those which he hath redeemed, and therefore finding our selves to be *Miserable Sinners*, let us call and cry earnestly to him, declaring our misery, and confessing our sins, that he may also help and pardon us. And to make this Address more pertinent, let us (by the former Method) *first*, consider of those Miseries of which we may fitly complain to God the Son, our Saviour and Redeemer; *viz.* the corruption of our Nature, and the guilt of our Sins, whereby we are in a very miserable Estate, being by Sin become enemies to God, slaves of Satan, and heirs of Damnation; the fears of Hell terrifie us, the remembrance of Judgment doth amaze us, and the thoughts of Death are dismal to us, and the apprehensions of

G

God's

God's wrath make our Devotions heartless, our Conscience unquiet, and our Lives uncomfortable; in which Distress let us passionately beg of him to pity us, who hath satisfied the Justice of God, and purchased his mercy for us. One drop of his precious Blood will allay all these fears, and remove our guilt from us. Now that he may be more inclinable to redress our misery, let us *secondly* confess our sins, *viz.* those which have been committed most directly against our Lord Jesus: Our Impenitence and Unbelief, our presuming upon his Salvation, or despairing of his Grace, that we have been so unmindful of his Favours, unthankful for his Benefits, unaffected with his Agonies, and disobedient to his Commands, we have doubted of his Promises, despised his Offers, harboured his Murtherers, denied him the pleasure of saving us, crucifying to our selves again the Lord of Life, and seeming to strive to make his death in vain to us: Thus we have requited our dear Redeemer, and are we not grievous sinners? It is hard to say, whether we be more miserable or more sinful, we are both in so high a measure: Let us therefore speedily cry to him for pity and pardon: If we look upon him he can help us; he is God, and therefore able; he is the Redeemer of the World, and therefore willing to relieve and forgive us: If we look upon our selves, we need both relief and remission; for we are very miserable and grievous sinners, and every one of these Considerations will help us to say this Petition for Mercy to God the Son also with Fervency and Devotion. His Power may quicken our Faith, his Mercy raise our Hope, and our own Misery may make us earnest, our Sins humbly, if duly thought upon; and when the Heart is thus affected, no doubt the Tongue will unfeignedly say, **O God the Son, &c. have mercy, &c.**

§.V. **G**od the Holy Ghost, proceeding from the Father and the Son, Have mercy upon us miserable Sinners] As the Divinity of the Son, so of the Holy Ghost also was denied by many of the old Hereticks, as *Arrius* (d); *Samosatenus* (e), *Photinus* (f); and especially *Macedonius* (g); but the Catholick Church did ever confute and condemn them; asserting that the Holy Ghost was very God; equal with the Father and the Son: As a Testimony whereof the *Nicene Creed* affirmeth, That the Holy Ghost is worshipped and glorified with the Father and the Son, so of old, and so in our Church; we glorifie him with them in the *Gloria Patri*; &c. we worship him with them here in this Invocation; thereby declaring we believe the Holy Ghost to be truly God; since we must worship only the Lord our God, and him alone must we serve, *Mat. iv. 10.* We were baptized in his Name; and therefore we must call on his Name; for which we have a President in *St. Paul*, who calls the Spirit the Lord, and prays directly that *He will establish their hearts in holiness before God the Father, at the coming of our Lord Jesus Christ; 1 Theff. iii. 12, 13.* as *St. Ambrose* well observes (h). And to give still further evidence of our right belief, we give to the Holy Ghost his peculiar character, viz. that **He proceedeth** (not from the Father by the Son, as the *Greeks* hold; but) **from the Father and the Son**, as the Scripture doth inform us, *John xiv. 16.* and *xv. 26.* and *xvi. 7.* Yet to shew he is not lessened by this Procession, but of the same gracious Nature, as well as the same glorious Dignity, with the Father and the Son;

(d) Theod. l. 5. c. 10.

(e) Vincent. Lirinens. adv. hær. Epiphani. l. 2. Tom. 2. hær. 65.

(f) Idem Vincent. Lir.

(g) Sozomen l. 4. c. 27.

(h) Patrem dixit, filium dixit, ver. 13. quem ergo cum Patre, & Filio, præter Spiritum junxit. Ambr. de Spir. Sancto l. 3. c. 15.

from whom he doth proceed : We make the same Petition to this that we did to the other, even that **he will have mercy on us** ; we make the same complaint before him that we are **miserable**, the same confession to him that we are **Sinners** : And we have good reason so to do ; for we have some miseries proper to be removed by the Office, and we have sins committed against the person of the Holy Ghost, so that while the holy Man is going before us in repeating this Invocation, our thoughts ought to be fixed upon these two Subjects ,

1. As the Holy Ghost is our Sanctifier, we may properly represent our selves as miserable before him , by reason of the ignorance of our minds, the perverseness of our wills, the hardness of our hearts, the disorder of our affections, the fury of our passions, and the violence of our lusts, we may sadly complain of the want of many graces, and the weakness of those which we have ; of our averiness to begin, our slackness to carry on, and our weariness e're we can accomplish any good ; all which miserable and evil dispositions the blessed Spirit can redress, and make us ready and able to every holy Duty ; pray we therefore to him to pity these our spiritual miseries : And let us not wonder, why the good Spirit beholding us lie under these evil habits, hath not hitherto removed them ; for our Admiration will cease and turn into self-accusation,

if 2. We call to mind our Sins against the Spirit of God ; for though we are not guilty of that spiteful Blasphemy against the Holy Ghost which is said to be unpardonable, *Mat. xii. 32.* yet we have not demeaned our selves toward him as his office and design deserved (*i*) : We have often grieved him, *Ephes. iv. 30.*

(i) *Deus præcepit Spiritum Sanctum, utpote pro naturæ suæ bono tenerum & delicatum, tranquillitate & lenitate, quiete & pace tractare, non furore, non bile, non ira, non odio, inquietare. Tert. de Sp.*

iv. 30. by stifling his good motions, neglecting his directions, and disregarding his reproofs; we have not profited by the Word which he indited, the Ordinances in which he is present, nor by any of the means of Grace; we have quenched holy, and cherished impure thoughts, hating to be reformed, impatient of being hindred from evil purposes, refractory and incorrigible even under chastisements, till we have almost tired out the patience of the gentle and holy Spirit of God, so that unless **He have mercy upon us**, and do pardon our former stubbornness, we might fear he would give us over, and never attempt our conversion more, which is the saddest of all Judgments: We have as yet time to prevent such a desertion, and to obtain the pardon of all our former provocations, the removal of our spiritual evil-dispositions, if with a penitent heart and devout affection, with a sense of our miseries, and sorrow for our sins, we can call upon the Holy Ghost, and say—**Have mercy, &c.**

§. VI. **H**oly, blessed, and glorious Trinity, three Persons and one God, **Have mercy upon us miserable Sinners**] The former Addresses to the Father, Son, and Holy Ghost in particular, have sufficiently shewed the distinction of the Persons: And now that we may set forth the unity of the Godhead, we invoke them all in One, repeating the same Request to the whole Trinity together, which we had made to each Person apart before; and we have Examples of such kind of Addresses and Prayers to the holy and blessed Trinity, as well in the Writings of the Orthodox Fathers (*k*), as in the publick Offices of the ancient Church (*l*). I shall only produce that memorable Prayer of the Ea-

(*k*) Aug. Meditat. c. 12. & c. 31. &c.

(*l*) Encholog. Παιδ-
για τριᾶδος. Offic. lau-
dum & notis, p. 56.
Missal. Sarisb. Litan.
& Dominica Sanctæ
Trinitatis, &c.

stern Church, which begins some of their Offices, and is thus exprest, *O most holy Trinity, have mercy upon us, Lord be merciful to our sins, Saviour pardon our transgressions, Holy one behold and heal our infirmities for thy Names sake* : To the same sense with these of our Church. We cried for mercy, and declared our miseries and our sins to every Person before, and now we do the same to all, to mind us that our sins against any one Person of the holy and undivided Trinity, is also against every Person, and to admonish us that our miseries are not to be relieved by any one Person, so as to exclude the other, for they do all joyn to succour and relieve us, being as unanimous in their Actions as united in their Nature, so that if we propitiate one, we reconcile all, if we offend one we displease all, and therefore it is very fit we should unite them in our Devotion, who do all make up One God : And withal, we may here fitly adore the Mystery of the incomprehensible Trinity, declaring we believe it, though we cannot fathom the depth of it, and admire it where we cannot fully understand it. We know that there is a Trinity in Unity, and Unity in Trinity, and we know that this Trinity is holy and unmixed, blessed by the Angels, glorious in the eyes of all faithful People, once more therefore let us cry **Have mercy** : It is not a vain Repetition, for *Mercy* is so necessary for us (m), and this holy importunity is so pleasing to God (n), that we ought to repeat this Request often, and to beg it with a fervency not to be denied. And we may also have two advantages by this Repetition ; *First*, that if there be any misery or sin which lies upon us, and which we could not properly refer to any of the Persons in particular, we may

(m) *Abst enim ut multiloquium deputetur quando necessaria dicuntur.* Aug. Retract.
 (n) *Luc. xviii. 5. Importunus vincit malum, quanto magis bonitatem mundi.* Talm. Tract. Sanhedr.

now

now produce that here before the whole blessed Trinity. *Secondly*, if through negligence or wandering thoughts we let slip any of the former Addrefs, we may make some amends for our carelesness, and retrieve what we lost by a devout oblation of this general Request, which I wish you to present with a hearty Devotion; for a good beginning is not only an *Omen*, but a cause of our good proceeding (o) in the next Part, to which we now go on, reserving the Paraphrase till the end, that the whole Litany may appear paraphrased altogether.

(o) *Cujusque rei potissima pars principium est.* ff. l. 1. tit. 2, præf.

SECTION II.

Of the Deprecations.

§.I. **W**hen we have craved audience, and opened our way to the Throne of Grace by the foregoing humble and importunate Invocation, we proceed to make our more particular Requests; and because the Evils which are inflicted on us, or impendent over us, do most affect us, we must first desire to be delivered from them, before we can with a serene mind petition for good things. The first step towards felicity being freedom from evil, the first part of Litany is for deliverance, which is properly called **Deprecation**, that is, a Supplication for the Removal of some

grievous things (a), which some make the first of those kinds of Prayer prescribed by St. Paul in that Direction 1 Tim. ii. 1. and doubtless is one of the most natural and necessary parts of Litany,

which is made principally for deliverance from sin and misery (as was shewed before): So that we may be sure none of the ancient Forms want this part. The Greek Offices have one part of their Supplications be-

(a) ἵ Tim. ii. 1. Δεήσεις
ἐκκλησίαν προσ-
θεομένου ὑπὲρ ὧν
πολλὰ γίνονται τινῶν λυ-
πηρῶν. Theoph.

(b) Ὑπὲρ τῆ ἐνο-
στάσι ἡμῶν ———
Liturg. S. Chrysost. &
S. Basil.

(c) Ab omni malo Li-
bera nos Domine. Miss.
sec. ul. Sarum.

same, yet the form of asking is beginning with **from**,
&c.

ginning with these words, *For our deliverance from*, &c. (b). But the Latin Church (c), till the corruption of their Litany by the putting in the names of the Saints, proceeded in the same manner as we do; although the Petitions are not the

&c. and the Answer being, **Deliver us, O Lord:** which last words are the proper Phrase of this part of the Litany, and were first taken either from *David's* Psalms, *Psalm* lix. 1, 2. and lxxix. 9. &c. or else more probably from our Saviour's great pattern of Devotion; for this is no more but a larger Paraphrase of **Deliver us from Evil**, reckoning up all the Evils which are included under that general Petition: And if we consider the Estate of the Church, or our own Condition in this World, we shall find no part of our Devotion more agreeing to our circumstances; for we are always either in danger or misery, there is variety, but no total cessation (d): Nor is any one so happy at any time, as to

(d) ὁ βίβλος ἀληθῶς
 ὁ βίβλος ἀλλὰ ζυμφο-
 ρα. Eurip.

have no need of this **Good Lord deliver us**: For these words are here used with reference either to the evil of Sin, and then they crave Remission of the Guilt, and rescue from the Dominion thereof, that we may be delivered by pardon of it, and by freedom from it: Or else they are applied to the evil of Punishment, which if it be but coming, *Deliver us*, signifies our desire it may be prevented; if it be upon us already, it is a Request for the taking the Evil away; so that all of us have need always to use it with great Devotion; and for the particular Evils, our Church hath here put them into a better Method than any Litany in the World ever had; so that their curious Order is enough to recommend them, if they wanted other Excellencies, as the Reader will see in this following Table.

The

The Analysis of the Deprecations.

The Deprecations consist of two kinds of Requests,

2. For Deliverance, expressing three things

1. For forbearance, that our Correction may either be

Averted

Deferred

Or soon removed

The Acts

1. In general, from

The Causes

The Effects of it

2. In special, from sins

Inward in the heart, Outward in the life,

2. From Judgments, 1. Temporal, 2. Spiritual,

1. More immediate from God, 2. From Man,

1. The Particulars from which we would be delivered,

2. The means by which — commemorating what Jesus did for us,

3. The special Times in which we would be delivered,

1. At his Birth, 2. In his Life, 3. At his Death, 4. After his Death,

1. Adversity, 2. Prosperity, 2. At our Death, 3. After our death,

Remember not Lord our offences, &c.

Spare us good Lord, spare the People, &c.

And be not angry with us for ever.

from all evil and mischief, from sin,

from the crafts and assaults of the Devil,

from thy wrath, &c.

from all blindness of heart, &c.

from fornication and all other deadly sin, &c.

from lightning and tempest, from plague, &c.

from all sedition, pride conspiracy, &c.

from hardness of heart and contempt, &c.

By the mystery of the holy incarnation, &c.

By the baptism, &c.

By thine agony & bloody sweat, &c.

By the glorious resurrection, &c.

In all time of our tribulation,

In all time of our wealth,

In the hour of death

And in the day of judgment,

God Lord del- &c.

A Practical Discourse upon the Deprecations.

§. III. **R**emember not, O Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins. Spare us good Lord, Spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.]

Ans^r. Spare us good Lord.]

This Petition is placed in the front, as well because it is most general, as because it is almost the very words of Scripture, being collected out of *Psal. lxxix. 8. Joel ii. 17. Isa. lxiv. 9. and Psal. lxxix. 5.* and altogether makes up a most excellent Form by which we may beg the Divine forbearance, for our Requests must ascend by degrees, and before we advance so high as to ask a perfect deliverance, we should first desire to be spared; and how can we do that better than in that of *David, Psal. lxxix. 8. Remember not against us former Iniquities:* Or as the Margent reads (and the best Interpreters expound) *The Iniquities of them that were before us* (e), viz. the iniquities of our Forefathers: Thus the Jewish Church prayed of old, because God had threatned to visit the sins of the Fathers upon the Children, *Exod. xx. 5.* and they believe he frequently did so; for in the Babylonish Captivity they thought they did suffer for their Father's sins (f), and they affirm from that threatening *Exod. xxxii. 34.* That there is no Judgment upon *Israel*, wherein there is not something

(e) *Antiquarum — id est, à parentibus venientium.* Aug. in *Psal. 79.*

Iniquitates priorum temporum vel hominum R.D.K. ita Hammond Paraphr.

(f) *Ezek. xviii. 2. Chal. Paraph. Patres peccant, filij vapulant. Vid. Dan. ix. 16. Thren. v. 7.*

thing inflicted for their Fathers making the golden Calf: And verily our Fathers also have sinned as well as theirs, and set us a bad Example, and while we follow their steps, we revive the memory of their sins, and provoke God very justly to punish us, not only for

(g) *Illorum pœnas luunt quorum opera secuti sunt.* Greg. mor. 15. 21.

(h) *Mat. xxiii. 35, 36. Nec puniuntur quia parentes fuerunt peccatores, sed quia ipsi peccatorum emulatores.* Hieron. in Ezek. xviii.

our offences, but for the offences of our *Forefathers* (g). The Lord doth often put off Temporal Judgments from the Fathers, and defer to see if the next Generation will amend (h): but if they go on in the same way, then he severely takes vengeance for both together, and so he may punish us for offences done many years ago, because we renew them, and act them over again; so

that it is both prudent and necessary to pray **Remember not — the Offences of our Forefathers:** And those who charge this Petition to be praying for the dead, both accuse the holy Scripture, and betray their malice as well as their ignorance, it being evident we do herein pray not for our deceased Ancestors, but for our selves, that God would not punish us neither for their Offences, nor yet for our own. When the Lord punisheth for any sin, he is said to remember it, and when he forbeareth, he is said not to remember it, viz. not to call it to mind with a purpose to take vengeance for it; which Phrase intimates, that God is so great a hater of sin, that if he remember it, he cannot but avenge it: And truly is a very suitable Preamble to the following Request of **Spare us good Lord**; for it implies, that God is apt enough to spare us of his own gracious Nature, but that our sins are daily Monitors to his Justice, and are so like the Offences of our Forefathers, that they almost compel

pel (i) him to take vengeance for both together; but the best way that he may not remember them against us, is for us to call them to mind with shame and sorrow; for if the remembrance of them bring us to Repentance, he will forget and forgive them, *Psal. li. 3, 9.* Let us therefore consider what a vast score of Transgressions there is contracted, for which no vengeance hath yet been taken. Many were done in our Fathers days, more in ours, who have not only imitated, but far outstrip them, for this Age exceeds all that ever went before it for all sorts of wickedness, so that it deserves to be punished for the Offences of many Generations, and that the Cloud, which hath been so long in gathering, should now fall upon our guilty heads, and then how deplorable would our case be? Let us with those *Psal. cvi. 6.* confess, that *We have sinned with our Fathers*: Let us acknowledge their sins as well as our own, and if we follow not their evil ways, we shall not be heirs of the vengeance due to their Iniquities (k). If we bewail both theirs and our own, we shall be punished for neither; and therefore after this penitent reflection upon our sin and danger, we may proceed to the next Request. 2. **Spare us good Lord, &c.** which are the very words of that Divine Litany, indited by God, enjoined to the Jews, *Joel ii. 17.* and punctually used by this Church, which keeps the same words, and says them in the same place still (especially in Cathedrals) viz. between the Porch and the Altar: A Petition so necessary, that all the World seems to conspire in the use thereof: *O spare me a little, so David, Psal. xxxix. 15. Spare Lord; spare thy People,*

(i) *Cogimus ad ulciscendas criminum nostrorum immanitates volentem Deum; prope est ut eum non permittamus, ut parcat.* Salv. de Gub. l. 5.

(k) *Desinit esse filius iniquorum qui non imitatur mores eorum.* Aug. in *Psal. 109.*

(l) *Miss. secun. us. Sa-
rum*

(m) *Miss. secun. us.
Ebor.*

(n) *Euchologion p.
308.*

ple (l), and *Be gracious to us, and spare us, O Lord* (m), so the Western Church; *Cease, O Lord, spare O Lord, be merciful O Lord* (n), so the Eastern Christians pray; and what can any of us ask with more comfort, since he that ought to punish

us taught us to pray to be spared, declaring by that gracious Act, that he intended to give what he had taught us to ask, and that he delighted in sparing, since he only waits till we humbly beg it of him? **Spare us** therefore **good Lord**: He that cries not earnestly for this, is neither sensible of his own misery, nor yet of the Divine mercy, and most justly deserves to suffer. But what Argument have we to fortifie this Petition? shall we say Spare us because we are innocent? by no means, such a bold and false assertion would accelerate his vengeance; we are guilty, and we have confessed it before, praying him not to **Remember our Offences**, &c. it is not our Innocence we stand upon; we have two better Motives, the first that which the Lord taught the Jews, **Spare thy People**, viz. that as they of old, so we now are his peculiar People, whom we hope he will spare, *as a man spareth his own Son that serveth him, Malach. iii. 17.* The second is peculiar to the Gospel [**whom thou hast Redeemed with thy most precious Blood,**] We are his, and that by the dearest purchase that ever was; never was any thing bought so dear, and shall he that redeemed us destroy us? *He spared not his own Son, but gave him up to death for us, and shall he not spare us now for his sake? Rom. viii. 32.* Justice indeed must be satisfied, and where there is sin there must be punishment; so that it had been in vain for sinners to pray for sparing, if there were no Saviour: But now we are not left to expiate our Offences by our own sufferings, nor would they all have sufficed

ficed to avert his wrath, but behold Jesus hath suffered that we may be spared, and he hath bought off our sufferings with the expence of his dearest blood; so that we may now for his sake pray that our sins may not be remembred, and that we may be *spared*; and there is great probability we shall prevail so far, that either he will not be angry with us at all, or his anger will not last long however, which is the third Petition [**and be not angry with us for ever**] *Psal. lxxix. 5. Isa. lxiv. 9.* And is a modest reserve well becoming such Offenders, that if we may not be totally spared, yet we may not be long upon the Rack. God may, and must be, angry with his redeemed ones, if they do wickedly; but if they repent, *His anger is but for a moment; heaviness may endure for a night, but joy cometh in the morning, Psal. xxx. 5.* However, God will not be angry for ever, that is, not punish us in eternal vengeance; for in very truth this, this is that we ought principally to fear, and to pray against (o), even the endless punishments of Hell fire. We may be chastised on Earth a while, and be supported under it, and bettered by it; but to be cast into everlasting flames is most intolerable; however therefore, O Lord, whether we be spared here or no, be not thus angry with us, to condemn us to all Eternity. I know the words of this Petition may be otherwise applied, viz. upon supposition that the Calamity is upon us at present, and hath continued long, and may do longer, then we seem humbly to expostulate as they *Psal. lxxxv. 5. Wilt thou be displeased at us for ever? Psal. lxxxix. 45, 46. Lord, how long wilt thou hide thy self? for ever? O remember how short my time is:* It is but a few days in all, which we have to spend upon Earth, make not so great a part of our poor Ever to be miserable by thy heavy hand.

And

(o) Μη παρὰ δὲς ἡ-
μᾶς εἰς τέλει διὰ
τὰς ἀνομιὰς ἡμῶν.
Eucholog.

And now if we reflect upon all that is comprehend-
ed in this most excellent Petition, no doubt we shall
most heartily joyn in the general Response, **Spare us**
good Lord; that as the mercy is very great and very ne-
cessary, it may be begged with an united force. It is *Cal-*
vin's note upon the place of *Joel*, that though God ap-
pointed the Priests to pray **Spare**, &c. yet no doubt he
would not have the people omit to bear a part in the
duty (p); and they do not deserve

(p) *Sacerdotes vota*
nomine populi concipie-
bant — noluit ta-
men populum interea
partes suas negligere.
Calv. in loc.

to share in the benefit, that will not
joyn in the Petition. Whosoever
sits mute when both the Priest and
his Brethren cry, **Spare us**, is ei-
ther so proud as to think he hath no
sin, or so careless as not to regard

his own danger: But let every one, as they desire God
to spare them, seal the Petition up put by the Minister,
by openly and humbly saying, **Spare us good Lord.**

§.IV. **F**rom all evil and mischief, from sin, from
the crafts and assaults of the Devil, from
thy wrath, and from everlasting Damnation.
Good Lord deliver us.]

We are now come to those Petitions which are most
properly to be called *Deprecations*, being no other but a
larger Paraphrase upon the last Clause of the Lord's
Prayer, and for a perpetual memorial, that all these are
but a Comment upon our Saviour's Text. The first
words, with the Response (which in the old Litanies are
a Petition by themselves) are no other but the Inversion
of **Deliver us from evil**, for here we have it **from**
all evil deliver us: Now because all these Depreca-
tions which follow are made for deliverance from the
two general kinds of Evil, the Evil of Sin and of Pu-
nishment

nishment (q); therefore our Litany hath added one Word to the old Forms, to signifie the Evil of Punishment——and mischief: For it is evident, that by **evil and mischief** is meant Sin and Misery (r): And so these two first words are the general Heads of all that follows: And that we may ask so comprehensive a request, with a suitable Devotion, let us consider that we are compounded of Soul and Bo-

dy, the one liable to *Evil*, the other to *Mischief*, so that we are in perpetual danger of the one or both of these, if God in mercy do not deliver us; but we must beseech him earnestly to preserve us; and the hearty asking of this general request will facilitate the way to the more particular enumeration, which here follows, **from Sin, Good Lord, &c.** So David prays *Psal. xxxix. 9. Deliver me from all mine offences.* Sin is the first and the greatest evil in the world; yea, in strict speaking, there is no Evil but Sin; for nothing else can hurt us (s), and therefore this is to be first and chiefly prayed against: I confess most men (as *Elihu* speaks, *Job xxxvi. 21.*) choose iniquity rather than affliction; and if they were left to their own inclinations, would sooner and more heartily pray against Suffering than Sin: but the Church doth correct

their Mistake, by putting Sin in the first place: All other Evils, poverty and sickness, slander and oppression, and the like, though they be troublesome,

(q) *Et hoc est totum quod dicitur malum, peccatum, & poena peccati.* Aug. de vera relig. cap. 12.

(r) Ἀπὸ πάντων πονηριῶν καὶ συμφορῶν. Petlæi versio.

Ἀπὸ παντὸς κακῆ καὶ συμφορῆς. Versio D. Dupont, Litaniz Anglicanæ.

(s) *Unum malum illi est turpitudine.* Sen. de constant. sap. c. 5.

Ἡ κακία ὅτι τὸ κακὸν καὶ τὰς κατ' αὐτὴν πρᾶξεις, καὶ ἀλλ' ὅτι δὲν, ὡς πρὸς ἀκρίβειαν λόγον. Orig. in Cell. l. 4.

Ἐν μόνον ὅτι κακὸν τὸ ἀμαρτάνειν. Chrys. in Ephes.

D

are

are often beneficial, sin always makes us worse men, afflictions many times make us better; that makes us odious to God, these more acceptable; that endangers our salvation, these prepare us for it, and may be a means to bring us to it. Sin hardens the heart, embaseth the affections, and robs us of our innocence, our hope, and our peace; and were it not for sin, there would have been no evil in the world: Why do mortal men complain, when they are punished for their sins? *Lament. iii. 39.* or, why do we so earnestly pray against *Lightning and Tempest, Pestilence and Famine?* &c. If there were no sin, these would not have fallen on us, and till sin be removed, these Judgments will not cease. We begin at the wrong end, if we fancy to be eased of our calamities first; for the right method is to begin with the Petition, **from Sin—Good Lord deliver us:** Now there is a two-fold deliverance from sin; *first*, from the commission of it; *secondly*, from the guilt of it, and the vengeance due to it; and to make this Petition compleat, both are here mentioned.

That we may not commit any more sin, we pray **from the crafts and assaults of the Devil, Good Lord deliver us:** For it is the employment of that evil Spirit to make men partners with him in sin, that they may be companions with him in punishment; and therefore the old Latin Litanies say in the next place,

(t) *Ab insidiis Diaboli libera nos. Brev. Sarisb. & Ebor.*

from the snares of the Devil, &c.(t). But because there is a two-fold method used by Satan to draw men into sin, by fraud, or by force, therefore our Church hath put in both the **crafts** and the **assaults** of the Devil; for sometimes he exerciseth the *subtily* of the *Serpent*, sometimes the *violence* of a *roaring Lion*, sometimes he would entice us by cunning

cunning, sometimes terrifie us by fear; his policy is too deep, and his force too great for us; therefore let us heartily call upon our heavenly Father, who can baffle his craft by his infinite wisdom, and invalidate his assaults by his Almighty Power, and keep us safe from both: but if we be left to our selves, it is sure we shall fall. For *first*, as to his **Craft**, how cunningly will he dress up the image of wickedness

to deceive us (*u*), representing it as gainful or sweet, honourable or necessary, and above all things desirable! he tells us it shall never be discovered by men, nor punished by God; that it is scarce to be called a sin, but an infirmity, a youthful

(u) *Mentitur ut fallat, blanditur ut noceat, bona promittit ut malum tribuat, vitam pollicetur ut perimat.* Cypr. ad Pleb. Ep. 40.

folly, and others have done worse, and we shall have time enough to repent, if need be. Thus the Devil invites and allures, extenuates and excuseth, till our deluded souls yield up their resolutions, and lose their purity, and run into the embraces of an accursed evil, which defiles and disturbs us, and makes us go mourning to our graves, if we perceive the cheat, or if not (which is worse) it betrays into unexpected torments.

Secondly, as to his **Assaults**, at other times, or to other persons, he contrives all the Circumstances of iniquity, that when time and place, privacy and opportunity do all conspire to further and facilitate the sin, then he rusheth in as the *Philistines* upon *Sampson*, and presseth men to do evil, giving them no time to pray or to consider, and in the hurry of such a temptation, he often prostrates pious and sober men, who would not have yielded if they could have deliberated. Again, sometimes he threatens us with persecution to make us deny our Faith, or employs the power and interest of great men to threaten us to give up a good Conscience; and many

timerous persons sin for fear of evil, and run upon Gods wrath, while they think to avoid mans: Finally, whatsoever sins we commit through desire of pleasure, these we are induced to by the **Crafts of the Devil**, whatever we commit by surprise, or for fear of suffering, these are by his **Assaults**: But if we consider how dangerous it is to yield to him upon either account, we shall most ardently pray, That we may be delivered from both: Lord, let us never be deceived by the *Crafts*, nor overcome by the *Assaults of the Devil*; for alas they bring us under thy wrath, and will lead us to everlasting damnation, which is the next part.

From thy wrath, and from everlasting damnation, Good Lord deliver us. When we look upon sin by

it self, we are apt to dote upon it, but when we consider the sad consequents thereof, it may startle the boldest sinner. The poor Ass (in the old Apologue) had so much wit, as to refuse the Barly which was left by the Swine about to be butchered, saying, *The meat was pleasant, but the knife terrible* (w); and

(w) Tuum libenter
prorsus appetere cibum,
nisi quod, qui illo
vescitur, jugulandus est.
Phædr. l. 5. 85.

if the pleasure of sin did entice us, the black retinue of it may deter us. The old Litanies had but one of these, **from everlasting damnation**, &c. but we have prefixed

the wrath of God, because sin betrays us unto the wrath of God at present, and to endless condemnation hereafter: Now who can think of the Divine wrath without trembling? Or, *who can dwell with everlasting burning*? We would all readily enough pray against these; but because God hath linked sin and damnation in inseperable bonds, so that he who will have the one, shall have the other; therefore the Church hath united them in this Request, and placed them in so admirable an order, that we must first pray to be delivered

livered from iniquity, and then from damnation, and that we may be delivered from the Devil, first as a *Tempter*, then as a *Tormentor*: Oh! how dreadful is his wrath, whose favour is sweeter than life? how intolerable is his displeasure, whose love is compleat felicity? if his wrath be kindled but a little, none can resist it, the smallest spark of it will consume u; let us therefore try to avert it by crying, *Good Lord deliver us*. And as for damnation, alas how amazing is the apprehension of our falling into a state of pain insupportable, and anguish inexpressible, a state in which there is no ease, of which there is no end, and for which there is then no remedy! Where death never di-

eth (x), and the worm ever gnaweth, where the Region is flames, the Company Devils and perishing Souls, the Musick groans and horrid Blasphemy, where there is all e-

(x) *Nulla quippe major & pejor mors est, quam ubi mors non moritur.* Aug. de Civ. Dei. l. 6.

vil, and no good, nor never shall be again. Were this misery as short as the delight of the sin, it were great enough to make it a wretched bargain; but the pleasure is but for a moment, the pain is everlasting, no possibility of alteration, nor hope of mitigation for ever and ever. Who can hear this, and not cry out, *Libera nos?* who will not answer here, *Good Lord deliver us* from this dismal Estate, and from all that will bring us into the same? The particular sins are set in the next place, and immediately after this mention of **Wrath** and **Damnation**, that this sad event and certain consequence of all sorts of sins, may make us more fervent in all the following Petitions, to which we will now speak.

§. V From all blindness of heart, from pride, vain-glorie and hypocrisie, from envy, hatred, and malice, and all uncharitableness, Good Lord deliver us.] After we have prayed against all sin, and remembered the wrath due unto it; we shall find it necessary to mention even the lesser branches of this accursed root, some of which have their seat in the Mind, and others in the Body; and whereas Man doth consist of these

(a) *Delictorum quedam sunt corporalia, quedam spiritalia, nam cum ex hac duplicis substantie congregatione confectus homo sit, non aliunde delinquit quam unde constat. Tert. de poenit. cap. 3.*

(b) *Dum existimatur leve & modicum, non timetur, dum non timetur, contemnitur, dum contemnitur, non facile vitatur. Cypr. de zel. & livor.*

(c) *Ab appetitu inanis gloriæ lib. nos; ab irâ, odio & omni mala voluntate lib. &c. à cæcitate cordis. Brev. Sarisb. A peste superbie. MSS. Brev.*

*Υπερ τῆ ψυχῆς ὡς
ἡμῶν ἐπὶ πάσης ὁρ-
γῆς. &c. Κύριε ἐλέη-
σον. Lit. S. Chrys.*

two, Soul and Body, neither part is free (a). We first pray against the sins of the heart, which are usually first put into us, and by which Satan gets his first entrance into our Souls, and by these makes way for grosser sins to follow: 'Tis true, we make no great matter of these secret sins, but doubtless, if they be less heinous, they are more numerous, and yet are really great sins, because they are accounted little, being more often and easily committed, seldom feared, and rarely repented of (b), so that they are as dangerous, and may prove as mortal, as the more notorious; being (as Plato observes) like the stings of little venomous Insects, that we are hurt by them we know, but where the wound is we cannot discern, *Plat. in Phæd.* As for the several sins here enumerated, many of them have been anciently mentioned in the Litanies of the Western and Eastern Churches (c); but in none so fully,

ly, and so methodically as in ours: The first four being sins concerning our selves, the latter four being sins against our Neighbours: That which is the last in the old *Roman* Litanies, viz. **from all blindness of heart**, is deservedly set here in the front, for that this is the cause of all the rest here named: **Pride and vain-gloꝝ** spring from a mind ignorant of its own defects, **hypocrisie** from want of the knowledge of God's Omniscience; and St. *John* tells us, *He that hateth his brother is in darkness, and the darkness hath blinded his eyes*, 1 Joh. ii. 11. *Blindness of heart* (saith *Philo*) is the worst kind of blindness, and the cause of all sin (d). To want the sight of

our bodily eyes is very sad, but how much more deplorable is it not to discern good from evil, than not to distinguish white from black (e)? And this is that which properly is called *Blindness of heart*, when men call evil good, and good evil, *Isai.* v. 20. When they see no beauty in holiness, no ugliness in sin, when they swallow all baits without perceiving their danger, when they neither apprehend the mercy of prosperity, nor the cause of Adversity, when they mistake Satan for their friend, and God for their enemy, neither discerning so much fidelity in Gods promises as to rely upon them, nor so much terrour in his threatnings as to fly from the sins at which they are directed; finally, when men go on desperately in impenitence and unbelief, insensible of their guilt or of their danger; this is that wretched estate which we pray to be delivered from in the first place: for what other wickedness might not a man thus

(d) Ἀγνοία δὲ χαλεπωτέραν τῆς ἐν τῷ σώματι πῦρσιν ἐπιφέρει τῇ ψυχῇ, πάντων ἀμαρτημάτων αἰτία γίνεσθαι. *Philo de Prov.*

(e) Μεγίστη γὰρ βλάβη τῶν μεγίστων. *Epiſt ap. Arr. l. 1. cap. 18.*

Item M. Anton. ad seipsum. l. 2. Sect. 13.

blinded run into? This was the original of all the sins of the Jewish Nation, *Rom. xi. 25. 2 Cor. iii. 14.* and of the Gentiles also, *Ephes. iv. 18. 2 Cor. iv. 4.* The first thing *Antiochus* did in the Temple, was to put out the lights, and the first attempt of the Devil is to blind the heart, supposing all other sin will follow; wherefore let the danger and misery of this condition make us all pray very earnestly to be delivered from it.

The three following *species* **Pride, Vain-glorie, and Hypocrisie**, are united in this Deprecation, and seldom or never parted, he that is infected with one of these vices being inclinable to them all: The foremost of this rank is **Pride**, which is not content to come behind, and is the Parent both of **Vain-glorie** and **Hypocrisie**; for the proud man is ambitious of human applause, and having no real worth to deserve it, puts on the disguise of *Hypocrisie* to obtain it: *Pride is the beginning of sin, Eccles. x. 13.* it was the cause of the fall of An-

gels (f), and of men also (g), a sin so foolish and unreasonable, that if
 (f) Aug. de Civ. Dei, l. 12. c. 6.
 (g) Gen. iii. 5. **Blindness of heart** did not make way for it, none would entertain

it, *Prov. xiv. 3.* Let us survey our selves and see; alas, what have we to be proud of? Our beauty and strength will certainly decay by age, but sickness or sorrow may impair them sooner: Our Nobility and great Birth was nothing to which we did contribute: Our Estates and Fortunes perhaps are not to be reckoned among things for our good, and may prove an occasion of our ruine, they are liable to be lost and spoiled by fire and water, by robbery or invasion, by deceit or oppression, even while we live, and when we die, we must leave them all behind us; so that he who boasts of these things, is like the *Athenian Merchant*, who vaunting of his great riches at Sea (as *Plutarch* relates) was gravely checkt by

a wise *Spartan*, telling him, he ought not to be puffed up with a fortune, that hung by so slender Ropes: Our parts and our learning are no just ground for pride, being the gifts of Heaven, and such wherein many exceed us, and those who know most, know nothing very perfectly, and are ignorant of more than they know, and if they practice not according to their knowledge, had better been Ideots or wholly Illerate. Shall we then be proud of our Honesty, our Devotion, or our Charity? as truly the better sort of men are most in danger of this Vice (h):

But 'tis sure we do not act these by our own strength, but by the grace of God; and the good which we do is very little, and allayed by imperfection and mixtures of evil, and far exceeded by the number of our sins:

What then (saith St. *Augustine* (i))

shall any flesh be proud of? Of evil,

(which only is our own) *this is not our glory, but our shame: Shall we then be proud of good? That is not ours, but thine O Lord, and he that arrogates it to himself is a Thief and a Robber.* So that it appears we have no real ground of pride, and therefore we should pray against it, because it is unreasonable: and to make that Petition more hearty, let us consider that it is as mischievous as it is groundless; for *Pride* will make us murmur against Providence, render us odious to God, and ridiculous to discerning Men; it will cause us to contend with our Neighbours, to affront our Superiours, despise our Equals, trample upon our Inferiours, and flatter our selves; it will make us scorn to be taught, hate to be reprov'd, and incapable of Repentance, unfit for Heaven, and Company for *Lucifer* and his Angels: Let us then labour to prevent it, by annexing heartily, *Good Lord,* &c.

(h) *Alia quaecunque iniquitas in malis operibus exercatur ut fiant, superbia vero in bonis operibus insidiatur ut pereant.* Aug. Epist. 109.

(i) *August. Solil. c. 15.*

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The next Evil is *Vain-glory*, the constant attendant of Pride; for the proud man having a high conceit of himself, desires to have others to esteem him better than he deserves, and courts the applause and the praises of all people; but this design very often overthrows it self: for he that is observed to hunt for commendations, shall certainly lose them, and get instead thereof the blot of an ambitious fool: Yet if we could obtain glory of men, nothing is more uncertain and empty: for many of those who extol us, do it meerly because it pleaseth

(k) *In his falli facile est, tales enim nos putamus, ut jure laudemur. Cic. de Off. l. 1.*

Etiam malus maculat mendaciter prædicari, quam jure reprehendi. Salv. de gub. lib. 8.

us (k), and in hopes to make their ends upon us thereby; and all the croud of our flatterers may (for ought we know) change their note e're the next morning. Did not those very throats which were hoarse with crying *Hosannah*, shout as loud with *Crucifie him* within two days? But suppose the praise of the World were invariable, certainly

ly in so evil a Generation, it is no good sign to be cryed up by the most, which are always the worst; nor are the Vulgar so competent Judges of real worth, there

(l) *Πολὺς μὲν ὁ χλῆς, ὀλίγοι δὲ ἀνδρες. Laert. vit. Diog.*

Gloria est consentiens laus honorum; incorrupta vox bene judicantium de excellenti virtute. Cic. Tusl. 3.

being about us, as *Diogenes* said of the Spectators at the Olympicks, *Much People, few Men* (l); so that it is not what the most, but what the wisest and best men say of us, that gives us the truest Reputation; this is real Honour, the other *Vain-glory*. Yet such is the unhappiness of those who are once bewitched with this desire,

That they only hearken to the words, but consider not the persons, the quality, the affections, nor the sincerity

ty

ty of their Admirers, it being noted that the great O-
rator *Demosthenes* was proud of the praises of a silly
woman, no better in condition than a Tankard-bearer:
But in very deed it is not the commendation of great or
small that will do us any real good; it may deprive us
of the reward of our piety, if we be ambitious of it,
Matth. vi. 1. 2. but it cannot make us any better: It is God
that must be our Judge; if he approve us, no matter
who condemn us; if he condemn us, no matter who
commend us (m). 'Tis the Sen-
tence of the Judge, not the Vote of
his fellow Prisoners, that absolves
the accused man: and doubtless at
the last day it will appear a **Vain-
glory** indeed to hunt for a little
breath of men, and not regard the
running into the displeasure of Almighty God, who
must hate those who aim at nothing but their own
praise, because such never care to be really good, but
only to be thought so; and thus **Vain-glory** begets the
next Evil, which is

(m) *Qui autem ab
hominibus laudatur,
vituperante te, non
defendetur ab homini-
bus, judicant te. Aug.
Solil. cap. 15.*

Hypocrisie, which is a Vice as contrary to Truth, as
the two former were to Humility, being the grand En-
gine by which the proud man seeks to advance his Repu-
tation, and is a wickedness as great as those to which it
ministers; it is the acting under a disguise, the putting
on a form of Holiness or Devotion, Justice or Charity,
without being really so (n), when
men design not so much to please
God, as to deceive man, and ac-
cordingly doing some outward
acts in publick that have a sem-
blance of Piety, but privately
practising the direct contrary:
Yet such there are too many,

(n) *Hypocrita est,
qui in Theatro alienam
personam assumit. S.
Basil. conc. de jejun.
Ἰποκρίται δὲ εἰσιν
ἄλλο μὲν ὄντες, ἄλλο
δὲ φαινόμενοι. The-
oph. in Matth. 23.*

whose

whose hearts and words do not at all agree, nor are they the same in the Church and in the Closet; in outward aspect and deportment Saints, in privacy almost

(o) *ut vestitum sententiam habent, aliam domesticam, aliam forensem. Cic.*

Qui Curios simulant & Bacchanalia vivunt.

(p) *Totius injustitiae nulla capitalior est quam eorum, qui tum, cum maximè fallunt, id agant ut viri boni esse videantur. Cicer. de finib.*

Devils (o). Few sins more common than this, yet none more abominable (p) to God always, who cannot be blinded, yea and to men, as soon as the Vail is drawn by, and the cheat discovered, 'as it always is at last. No man is loaded with more reproach and scorn than the detected Hypocrite; the weaker sort of men are apt indeed to accuse the Religion to which the Counterfeit did pretend, and so God is often blasphemed, and his holy Truth

condemned for the sake of this accursed sin: However, it is a great affront to God's Omniscience, to dare to act deceitfully while he looks over us; it is a mighty difficulty to dress the Pageant, and requires abundance of policy and pains to manage the artifice of seeming good, and shews such as do it, will take more pains for their credit with men, than for the sake of vertue, or the love of God; and it must one day be punished with great severity, because it abuses Religion by making it a cloak to the vilest purposes; so that the Jews say, That in the world to come all may be forgiven but the *Serpent* and the *Gibeonites*, that is, *Hypocrites* and *Deceivers*. *Mahomet* makes seven Caverns in Hell, and assigns the lowest and the hottest for the place of Hypocrites: All which duly weighed, may shew us what reason we have here also to say, *Good Lord, &c.*

The next Order of Sins are such as belong to the Heart also, but are sins against our Neighbours; the first of which is **Envy**, which occasioned the first Hatred and

and the first Murder in the world, *Gen. iv. 8.* and it is the being grieved at the vertue or the prosperity of another, although we be not at all injured thereby (q). A vice diametrically opposite to the nature of God, who wisheth the welfare of all, and delights in the prosperity of his servants; and the exact imitation of the temper of infernal Spirits, to whom it is torment to behold any less miserable than themselves: A

(q) *Agritudo animi suscepta propter alterius res secundas, quæ nihil noceant invidenti. Cic. Tusc. l. 4.*

Est odisse in aliis vel merita propria vel beneficia divina. Cypr. de zel. & livor.

Sin that is its own Executioner, torturing the mind possessed with it with a perpetual discontent: for those who are acted with this fury, are unthankful to God for what they have, and angry that others have more; not enjoying their own for vexation that their Neighbours fortune is better, consuming their bodies, breaking their sleep, and disturbing their minds (r),

because others are blessed by God, or commended by Men; so that they must be miserable so long as there is a good or a happy man within their acquaintance. To this may be added, that Envy is infinitely

(r) *Tantos invidus habet justæ pænæ tortores, quantos invidiosus habet laudatores. Prosp. de virt. & vitiis.*

mischievous, perpetually plotting to make all as miserable as themselves, and when it hath power, nothing more implacable: Other sinners (as *St. Basil* notes) being to be appeased by gifts, or mollified by kindneses; but the envious man is still more enraged to see his enemy in a capacity to give: *Who can stand before Envy?* saith *Solomon, Prov. xxvii. 4.* for Envy is the sower of discord, the fomentor of strife, the propagator of quarrels, the raiser of slanders, the cause of murder, and all imaginable villany, the envious man being the fittest instrument to contrive or execute the most direful Tragedies;

gedies; so that *Anacharsis* truly said, such were to be banished from Cities, and cast out of all Societies, as the Chaff from the purer Corn: And therefore since Envy is so mischievous to the world, and makes them so miserable who are infected with it, let us here also heartily say, *Good Lord, &c.*

The next Evil is **Hatred**, which though it may arise from other causes, yet it is the constant effect of **Envy**, which produceth the most cruel and implacable kind of **Hatred**, such as *Saul* bare unto *David*, 1 Sam. xviii. 8. but whatsoever root it springs from, it is a sin, from which we all ought to pray to be delivered. Even *Anger* is a great Evil, but then 'tis a short and sudden displeasure, that ceaseth as soon as the heat is over; whereas **Hatred** is a perpetual anger, a total alienation of the mind from the *hated* Object, the bearing Evil will even in cold blood; & this is a crime that cannot, as Anger, be excused upon the stock of rashness and inconsideration. It is a sin that one would think should scarce ever happen among men, who are made by the same hand, of the same matter, and in the same mould; much less among Christians, who have the same Father, and the same hope, one way, and one end at which they all aim, and where they all desire to meet. Yet sad experience doth instruct us, that neither the bonds of *Nature* nor *Religion* can restrain this barbarous vice; and we may daily see what Divisions it makes in Church and State, in Cities and Families, exasperating the nearest Neighbours and dearest Relations one against another, till it hath filled all places with Contention and Unquietness, railing and Evil-speaking,

(s) 'Ο θυμὸς φθ-
νων αἵτιον Philo.

ing, yea with war and bloodshed, of which Hatred too often is the Original (s): And yet nothing is more clearly forbidden, nor more sadly threatned, than

than this sin in Holy Writ: *He that hateth his Brother* is said to be a *stranger and an enemy to God*, 1 Joh. iv. 20. a person so odious, that he will not hear his prayers, *Math. v. 23.* 1 Tim. ii. 8. and so unlike to the gracious nature of the *Divine Majesty*, that he must be for ever shut out from his presence, who is infected with it; and therefore let us here also from our heart say, *Good Lord,* &c.

To this is subjoyned *Malice*, a branch of the same root, being Hatred of a long continuance, joyned with desires and purposes of Revenge, having its name in the Greek and Latin Tongues, plainly,

Wickedness (t), to intimate it is the highest kind of wickedness in the World: It is of the same nature with Hatred, but it is far more dangerous (u), because it is more secret and subtil, pale and thoughtful, smooth and fair, but full of desperate Resolutions and Designs, being mixt of the craft of the Fox, and the cruelty of the

(t) Gr. *Kaxia*.
Lat. *Malitia*. *Colos.*
iii. 8. καὶ ἐξοχὴ
quasi maxima malitia.

(u) — *Ira que*
tegitur nocet. Profes-
sa odia perdunt vin-
dictæ locum. Senec.
Medæa.

Tyger: It is a Sin that so poysons the Soul in which it dwells, that no serenity nor pleasantness ever stays there, and the person hath no delight but in cruelty and mischief; and *Solomon* tells us, *They sleep not unless they do evil*, *Prov. iv. 16.* Such malicious wretches are abandoned by the Holy Spirit, nor can any grace or good thing ever thrive in them: They are hated by God, and because they will not forgive their fellow-Servants, he resolves also never to forgive them: while they meditate revenge against their Brethren, the hand of God is stretched out to take a just vengeance on them, and when it falls upon them, it will throw them into the Regions of Horror, where those Spirits dwell
whose

whose sole delight it is to contrive and execute all manner of mischief; all which duly considered, will shew us the misery and evil consequences of this sin also, and help us with greater fervency to annex *Good Lord deliver us.*

Finally, lest any sins of this kind should be omitted, here is added **from all Uncharitableness**, which is the breaking of all those Commandements which concern our Neighbour, as Charity is the fulfilling of them all: and the aforesaid Evils of **Envy, Hatred and Malice**, do all spring from the want of Charity, 1 Cor. xiii. 4, 5. They are all branches of Uncharitableness, and there is this only difference, that **Envy, Hatred and Malice** are all bent to do evil; **Uncharitableness** only resolves to do no good, and the case may so happen, that he

(w) Τὸ ἀγαθὸν
μὴ ποιῆσαι κακίας
μέρος. Chrysost. ad
Eph. 4.

(x) Zonaras in A-
postol. Can. 59.

(y) Homo in adju-
torium mutuum gene-
ratus est. Senec. de
ir. 1. 5.

Τὰ λογικὰ ζῶα ἀλ-
λήλων ἐνεκεν γεγό-
ραμεν. Marc. Antonin.
1.4. §. 3.

doth evil, who will not do good (w), and he that suffers his Neighbour to perish for want of relief, is adjudged a Murderer (x): And if we consider that we were created by God for the mutual help of one another (y), and joyned in Societies for that end, that each man might support his Neighbour, and all unite to uphold the whole; we shall see, that to be Uncharitable is to forget the Law of our Creation, to renounce the bonds of the Society in which we live:

Who can express the baseness of that narrow Spirit, who regards none but himself, and who hath no bowels toward his Neighbour and fellow Christian? if they be full, they care not who is hungry; if they be clothed, they care not who are naked; if they be healthy and chearful, rich and prosperous, they re-
gard

gard not who is sickly or sad, poor or afflicted. This is that vile quality that makes Relations to be unnatural, Neighbours unkind, and Friends barbarous, that turns a City into a Wilderness, whose Inhabitants do make a prey of one another; this leaves the poor desolate, and the miserable are permitted to sink under their burden, to the great dishonour of God and scandal of Religion, which is blamed for that want of pity, which is amongst us; but indeed the uncharitable man is any thing rather than a Christian, for Christianity is the perfection of Charity: So that to this also we have great reason to add, *Good Lord, &c.*

And now let all the people review the particular Sins: And

First, Let them consider, if they have not been guilty of committing them; if so, they had need desire pardon in this *Good Lord deliver us.*

Secondly, If they fear they shall be tempted to commit them hereafter, they may pray against the power of these sins by the same *Good Lord, &c.*

Thirdly, If they apprehend some Judgment hanging over their heads, for that these sins have been so rife among us, they may beg the removal of the same by this *Good Lord deliver us.*

Lastly, If they consider what Mischiefs themselves and all the World suffers by **Pride** and **Malice**, &c. and by those infected with them, they may pray for the Conversion of all such sinners, or the prevention of their wicked designs however, in saying *Good Lord deliver us.*

§.VI. **F**rom Fornication, and all other deadly Sin, and from all the deceits of the World, the Flesh, and the Devil, *Good Lord deliver us.*]

Although all wickedness begin in the heart, yet it doth not end there, nor must we think we have finished our Litany when we have prayed against secret sins, but as they spread further into the actions of our lives, our Supplications must pursue them, and there also beg deliverance from them, especially in an Age, where in all Iniquity is grown so bold, as to appear in publick without shame or fear, and none more confident than that which stands foremost, even **fornication**, which we must not here confine to the defiling of single persons (as the word is sometimes strictly taken) but for all manner of filthy lust (as the signification is enlarged (a)): And this was an

(a) See Hammond Annot. on Acts xv. 29. and 1 Cor. v. 1.

(b) *A spiritu fornicationis libera nos.* Brev. Sarisb.

old Petition in the Western Litanies (b), and is by us set before all other deadly sin, because St. Paul puts these in the first Rank, where he reckons up the works of the *Flesh*, Gal. v. 19. *Adultery, Fornication, Uncleanness, Lasciviousness, &c.* affirming, *That they who do such things shall not inherit the Kingdom of God:* And that the frequency of this Sin in our times may not make us pray less fervently against it, or tempt us to run more easily into it, let us consider

1. The heavy guilt of this sin, which is condemned by the light of Reason, attended with the natural restraint of shame, punished by the Laws of all wise and sober Nations; which is prohibited by God in one express Commandement, *Exod. xx. 14.* and in many other places of his Holy Word, *1 Cor. v. 18.* and *x. 8.* and *1 Theff. iv. 1.* &c. a sin exceeding hateful to the purity of the

the Divine Majesty: A sin that leaves a grievous stain upon the soul, and profanes the body, 1 Cor. vi. 18. yea defiles the Temple of God, and makes the Members of Christ, to be the Members of a Harlot, when it is committed by a Christian: A crime that can have no Excuse, because God hath taught us to cure it by Mortification, or allowed us the remedy of an holy Marriage, 1 Cor. vii. 9. The Thief steals for necessity (as Solomon observes Prov. vi. 32.) and many sin for fear of some terrible Evil, and these have some Apology: but this Adultery is a voluntary sin, acted meerly out of the desire of beastly pleasure. Upon which ground *Tertullian* learnedly argues, That to deny Christ for the satisfaction of Lust, is a more heinous Crime than to deny him for fear of Torture (c), and proves they ought as hardly to be received into the Church, as those who had sacrificed to Idols; and verily the Primitive Discipline allowed not Adulterers the Communion of the Church, till their last hour. So that the guilt of this sin both in the eyes of God and Man, ought to make all the committers of it cry, **Good Lord, &c.**

(c) *Nemo volens negare compellitur, nemo nolens fornicatur: nulla ad libidinem vis est, nisi ipsa — quis magis negavit, qui Christum vexatus, an qui delectatus amisit? Tertul. de Pudicitia in fine.*

Secondly, The grievous punishment of this sin also ought to be regarded; for as it is terribly threatned, so it hath been severely revenged by God in all Ages. How dear did these unlawful pleasures cost *Shechem*, *Zimri*, and *Amon*? By this *Reuben* lost his blessing, and *Eli's* Sons cut off the Priesthood from their Fathers Family. For this Crime 23000 of *Israel* was cut off in one day, 1 Cor. x. 8. and the Tribe of *Benjamin* was almost wholly destroyed; yea *David* himself was plagued with the violation of his Wives, the murder of his Children, the

Rebellion of his Subjects, and many other Calamities for this sin. This banished the Kings from *Rome*, brought the *Moors* into *Spain*, and hath pulled down many of the most flourishing Kingdoms of the World, and yet Damration will be added after all these temporal Judgments; all which should make us say with trembling, **Good Lord, &c.**

Thirdly, The mighty power it hath over those who once yield to it, may also make us afraid of it. No Vice more suddenly and insensibly insinuates it self, but when it hath once got possession, it is troublesome and insatiable, disdaining to be restrained by reason or conscience, by the Laws of God or Man; it furiously drives men into shame and poverty, yea into diseases and death; so that the Philosopher used to pray he might rather be distracted and loose his wits, than to become a

(d) *Anacharsis ap. Theodoret. Serm. 2.*

(e) *Καὶ τῇ ἐνέργειᾳ σου χάνει τὴν διὰ τῆ σωματικῆς, τῇ μὴ μὴ σωσάδει πρὸς τὸ μὴ παθεῖν. Clem. Alex. S. rom. 3.*

slave to so brutish a Passion (d); which when the outward acts are ceased by age or weakness, defiles the mind with desires and remembrances as vile as the grosser Prosecutions (e): How few are the instances of those that have returned from it? How many are the Examples of

such as have in pursuance of these desires forfeited their Honour and Estates, their Health, their Life, yea their immortal Souls also? so that if we have any care of our selves, we shall say most passionately, **Good Lord, &c.**

Fourthly, The mischievous effects which it produceth in the World, should render it odious to us; it defiles and debaucheth persons who might have been excellent and useful, had they escaped this Vice; it makes Families miserable, unties the holy Bands of Matrimony, shakes the Foundation of Societies, it fills the World

World with rage and revenge, duels and blood, yet extirpating all true valour; it makes an Age effeminate and vain, uncapable of Action, and empty of Honour, but what is purchased in an infamous Quarrel. It embaseth the Spirit, besots the Wits, and destroys the Parts of the bravest men, and throws such a blot upon the beauty of the fairest Women, that nothing is more deformed in the eyes of all sober Persons: And we may consider how we would take it, to have our nearest Kinred, or Relatives, our Families, or our Friends to be thus abused, and then I suppose we shall have motives sufficient to teach us heartily to pray from **fornication, Good Lord, &c.**

It is evident by what hath been said, that **fornication** is a **deadly Sin**, but not the only one, wherefore we add a Petition to be delivered **from all other deadly sin**: An expression undeservedly censured by some, as if it favoured that Distinction of the Roman Church, which makes some sins venial in their own Nature, others mortal: But the Doctrine of this Church is, that all sin is in its own nature deadly, as *St. Paul* affirms *Rom. vi. 23.* yet because *St. John* plainly saith, *There is a sin unto death, and a sin not unto death,* 1 *Epist. v. 16, 17.* we may safely retain the Distinction in *St. John's* sense, and as *St. Augustine* expounds it (f);

taking Deadly Sins for such as are
Deadly and Mortal in their event,
through the final impenitence of

(f) *Aug. retract. l. 1. c. 19. De Correp. & gratia, c. 12.*

those who practise them, which *David* calls *presumptuous sins*, *Psal. xix. 12.* and as we here, so he there, first prays to be delivered from *secret sins*, and then from sins of presumption or deadly sins: For the meaning of **Deadly Sins** here is, those open and grievous sins which none but presumptuous sinners do act, and from which few ever escape; sins that rarely are washed away

by Repentance, and usually end in Damnation ; such is **Fornication**, of which *Solomon* observes, *None that go unto her return again, nor take hold of the paths of life, Prov.ii.19.* and such are the rest that are reckoned up by *St. Paul* *I Cor.vi.9,10.* whither we are directed to look, what is meant by **all other Deadly Sins**, for after **Fornication** follows *Idolatry, abominable Lust, Robbery, Covetousness, Drunkenness, Railing and Extortion*, the Actors of which (the Apostle saith) *shall not inherit the Kingdom of God.* These therefore are the particulars rather than those which the Roman Church calls the *Seven Deadly Sins*, viz. *Anger, Pride, Gluttony, Luxury, Covetousness, Envy, Sloth* ; some of which belong to the former Petition rather than this, nor is **Fornication** named among them ; nay, I fear, the corrupt practices of the *Romanists* have made their

(g) *Pro simplici fornicatione quis deponi non debet, quia pauci sine illo vitio inveniuntur. Gloss. ad Grat. distin.8.c.6.*

Doctors to blot this out of the number of Mortal Sins (g), which our Church names in the first place: The sum is, that under the Title of **Deadly Sins** are to be reckoned all sorts of publick, actual, heinous Crimes, which being too many to be named particularly are comprehended under this general appellation, to humble the bold Committers of them, by minding them, that they will (if not speedily repented of) end in their Damnation : But let none take encouragement from hence to be unconcerned for lesser sins, for the least is deadly in it self, and without Repentance will be so to him that doth commit it ; nor must we exempt those sins which the custom of an evil Age, or the multitude of Offenders makes to be generally accounted small ; nor yet may any man except his own darling sin, out of this Catalogue of **Deadly Sins** ; for though every one makes excuses for the

vice

vice to which he is inclined, and great iniquities are counted nothing by their impure Actors (*b*); yet no sins are so mortal in their Event, as those which are beloved and indulged, often acted and seldom repented of, and a little wound neglected may easily prove Deadly; so that under this Head of **Deadly Sins**, we should think of all the grosser Acts of Wickedness, and of all those Sins which may be deadly to us, though of themselves they seem inconsiderable; and pray to be delivered from them all.

(h) *Omnes rei veniabiles putant semper reatus suos, nam & furta furibus leves culpe sunt, & innocua ebriosis videtur ebrietas, & apud impudicos fornicatio seculus non est.* Salvian. ad Eccles. Cathol. l. 4.

Lastly, That we may comprehend all sorts of sins, both great and small, we pray that God would deliver us **from all the deceits of the world, the flesh, and the Devil**: For there is no kind of Wickedness, but it comes under one of these Heads: As to the nature of sin, it is a **Deceit**, *Prov. xi. 18.* it promiseth more good than ever it performeth, and bringeth evils upon the sinner that were wholly unexpected: As to the Agents and Instruments of this Deceit, they are **the World, the Flesh, and the Devil**, our three great Enemies, which we renounced in our Baptism, yet still they seek to deceive us: The World propounds Objects from without, the Flesh meets them with desires from within, the Devil maketh an advantage of both, and we are easie, credulous, and apt to be abused into the most dangerous embraces, and therefore had need to pray, *Good Lord, &c.* Or if we would be more particular, the Deceits of the World, are all the pomp and gaiety which attend Riches, fair Palaces, numerous Retinues, Feasting and Jollity, State and Magnificence; or at least, the ease and satisfactions that dwell with a full Purse: with these

are Men deceived and enticed to seek Wealth by evil means, to rely upon it as compleat felicity, whereas those who enjoy it, find all is *Vanity and Vexation of Spirit*. The Deceits of the flesh are the Pleasures that arise from variety and plenty of Meats and Drinks, from merry Company, and novel Divertisements, from Sloth and Idleness, and especially from Wantonness and Lust; but these are mingled with sorrows, and end in sickness and shame, in poverty and a lasting repentance, they please the outward, but destroy the inward man: Now both of these kinds may be called the **Deceits of the Devil**, because he is the World's Solicitor, and the Pander to the Flesh, designing and promoting our delusion by both these means, whence he is called the **Deceiver**, *Rev. xx. 10.* and it is his whole business, under several disguises, to cheat and deceive (i); yet

(i) *Dolus est machinatio quedam alterius discipendi causâ, cum aliud simulatur, aliud agitur. Ulpian. l. c.*

there are some Temptations which are suggestions of his own devising, such as the thoughts that Religion is foolish and impossible, that Charity is expensive and burdensome, that Devotion is needless, and a waste of time; the deferring Repentance till it is too late, the expectations of Mercy in a sinful course, and the fears of an evil portion after all pious endeavours, those are properly his **Deceits**: And when we consider our own ignorance, negligence, and aptness to be deluded, and reflect upon the number, the management, and policy of all these plots, we cannot but conclude with a most passionate *Good Lord deliver us.*

§.VII. **F**rom Lightning and Tempest, from Plague, Pestilence and Famine, from Battel and Murder, and from sudden Death, *Good Lord deliver us.*

When the Cause is removed, there are hopes the effects may be prevented, and therefore after we have petitioned against all sin, we may regularly pray against all those Judgments with which God is wont to scourge sinners; and verily there is no Creature so small, but he can make it his weapon to destroy his Enemies, *Wisd. xvi. 24.* The very Lice and Flies, though little Animals, were a very great Plague to *Pharaoh*; and *Herodotus* relates, that a whole Army of *Sennacherib's* was defeated by having their Harness and Bow-strings eaten by Mice, whereupon he made a Statue of himself, holding a Mouse (and offered it in *Vulcan's* Temple) having this Inscription, *Let all that behold me Fear God*

(k). How much more should it strike the bold sinner with terror, when he hears this dreadful Cata-

(k) *In me quis intuens pius esto. Herodot. lib. 2. num. 141.*

logue of the greatest instruments of the Divine Vengeance? If God be his Enemy, he is surrounded with weapons of Death: The Air above him may burn him with Lightning, tear him, with Thunder, overwhelm him with Tempest, or infect him with Pestilence; the Earth under him may starve him with Famine; the Nations about him may destroy him and his by Invasion and the Sword, and a thousand unexpected accidents may cut him off by sudden Death; so that he hath no safety but in Submission, no fence against them all, but by a penitent and humble Deprecation. And because the best of men have guilt enough to make them liable to fall in these common Calamities, the Church requires all to joyn in an humble and earnest request for
Deli-

Deliverance from them ; following herein the laudable Example of pious Antiquity : for the *Greek Offices* say,

(1) Ῥῶσαι κώεε
τῷ πόλιν ταύτῃ,
καὶ πᾶσαν πόλιν, καὶ
χώραν, ἀπὸ λιμῆ,
λοιμῆ, σεισμῆ, καὶ πα-
πονησμῆ, πυρὸς, μα-
χαίρας, ἐπιδημίας,
ἀλλοφυλῶν, καὶ ἐμφυ-
λίου πολέμου. Lit. S.
Basil. & in Orat. Lu-
cern. Euchol. p. 42.

(m) *Preces in pub-
calamit. Euchol. p.
811.*

(n) *A fulgure &
tempestate : Libera nos.
A subitaneâ & impro-
visâ morte : Lib. nos.
Breviar. Sarisb.*

(o) James v. 16.
Δέησις ἐνεργημένην
*Litania propriè dici-
tur Δέησις, & olim ex
inspiratiōe dictari
solet.*

*Deliver, O Lord, this City, and every
City and Country, from Famine and
Pestilence, Earthquakes and Inunda-
tion, Fire and the Sword, from Inva-
sion of Strangers, and from Civil War*

(1) : and elsewhere, *That thou
mayest keep every City and Country
from Earthquakes, Burning and
Blood, we cry, Lord have mercy(m).*

Other Petitions we have out of the
Latin Forms, in some of which we
have from *Lightning and Tempest,
Good Lord deliver us: From sudden
and unprepared Death, Good Lord,*

&c. (n). So that our Litany is
compiled out of both, and we have
more comfort in using those Peti-
tions, which so many holy Persons
in several Ages and Places have suc-
cessfully used before us; but if we
delight in Scripture Presidents, we
shall find instances there also, how
every one of these Judgments have
been removed by the *fervent Sup-
plications* or *Litanies* of holy Men:

Thus *Elijah* put an end to a Drought (o): Thus *Moses* and *Samuel* made Thunder and Lightning, Storms and Tempests to cease, *Exod. ix. 28, 29. 1 Sam. xii. 18, 19, 23. Aaron, Phineas, and David* stayed the raging Pestilence, *Numb. xvi. 48. Psal. cvi. 30. 2 Sam. xxiv. 16, 17.* the forementioned Prophet removed Famine, *2 Kings xviii. 42. Jacob and Jehoshaphat* pre-vented Battel and Murder, *Gen. xxxii. 2, 2 Chron.*

xx. 6, 7.

xx. 6, 7. *Hezekiah* procured a reprieve from a sudden and untimely Death by Prayer : And by the Prayers of men of like Passions with our selves, were all these Evils averted, and the same course we take now ; only if we desire the like success, we must pray with the same Devotion, and to excite it, let us briefly view the Particulars apart.

I. From Lightning and Tempest ; All the Judgments here mentioned are such as come immediately from the Hand of God, unless the three last, wherein men are instrumental for the most part : Now of the immediate Judgments these are in the Air above us, which is sometimes kindled into dreadful flames, as in **Lightning**, or filled with terrible noises, as in **Thunder**, which the *Heathens* called *the voice of God* (*John* xii. 29.) and which was wont so to affright that Atheistical Monster *Caligula*, that it made him run to hide his guilty head ; and who can hear these Celestial Canons flash and roar without horror and amazement ? Especially if it be remembred, that God aims his never-missing Thunderbolts against the wicked, and shoots from the Clouds as from a well-drawn Bow, *Wisd.* v. 21. and many times we see Trees and Corn, Houses and Men burnt and blasted by Lightning, or dashed and torn in pieces by Thunder ; nor is there any fence against these but holy Prayers, which will save us when they begin, or else prevent them totally ; for which cause we should daily say, *Good Lord deliver us from Thunder and Lightning* ; as also from that which often doth accompany it, **Storms and Tempests**, which are the furious agitation of the lower Air by raging Winds, fierce and long continued showers of Rain, or Hail or Snow, which do often make great destruction by Sea and Land, and are dismal to behold, and pernicious in their Consequences to men and beasts ; but let us remember that
the

the Winds and Storms did obey *Jesus*, even in his meanest Condition, *Matth. viii. 27.* and let us call upon him to *deliver us*, who is able either to preserve us in them, or from them, and either way we shall be safe.

The following Judgments of **Plague, Pestilence, and Famine, Battel and Murder**, have peculiar Offices for them, where we shall handle them more fully in the **Occasional Prayers**, PARTITION II. but because those Prayers are for their removal, when they are upon us, and these daily Petitions are rather to

(p) — *Venienti
occurrite morbo.*

hinder their coming (p), and prevent them while they are yet a great way off; we may say somewhat of them here also, but very briefly:

I. **Plague and Pestilence** are also evil affections of the Air, in which we breath (q), and

(q) *Pestis est venenosus quidam vapor in aere concretus, vitali inimicus spiritui. Ficin. Epid. Antid. i.*

one of the Rods by which Providence doth scourge a sinful People, expressed here by two Words, the one being commonly meant of the Disease strictly called the

Plague, the other of all Epidemical, Pestilential and Infectious Diseases, which do sweep away many thousands together; and if we have any pity for Mankind, or sense of our own and our Friends danger, we shall heartily pray, that such sad Mortalities may not happen, lest desolation do ensue, and we or ours be cut off among the rest of the numberless and almost neglected Funerals. II. **Famine** follows here, as it often doth in the Dispensations of Providence, because the neglect of Culture, discouraged in general desolations, occasioneth Scarcity to succeed: And this Judgment relates to the Earth, whose fruits are pined with drought, or rotted and corrupted with Inundations sometimes; but whatever

ever be the Cause of Famine, the Effects are very sad, Hunger and Thirst, Fainting and Death; the Poor complain, the Rich are in danger, and the whole Nation will be miserable; and therefore let us pray, that from **Famine** also we may be delivered at least all our days. III. **Battel and Murder**, which inseparably attends it, are mentioned next, because the Scripture usually joyneth these, **Pestilence,**

Famine, and Sword (r). When the Litanies of the West were first put into this form, the Empire was over-run with barbarous Nations, whose Battels in the Field, and Murders in the City were very bloody, and against these was this Petition (s), but we need not alter it, since (God knows) Christians are as cruel and inhumane in their Battels against, and Conquests over one

another, as ever Pagans of old were; and therefore we pray for Peace in our days; there may be some so vile as to delight in War, but the good Christian wishes and prays there may be none: No Invasions of Foreigners, nor cruel Battels: No Massacres and Murders committed under pretence of Liberty or Religion: No Assassinations or Butcheries perpetrated by Thieves and Pirats, Robbers and *Banditi*; we would have none to Act these Villanies, nor none to suffer by them; and therefore we pray for all, when we say, *Good Lord deliver us.*

The last of this Order is **sudden Death**, which is a personal Evil, and comes immediately by the Hand of God most times. In the others many were fellow-sufferers, but this aims at a single Person, it may be at our selves, and because we can have no time when it comes,

we

(r) Levit. xxvi
25, 26.
2 Sam. xxiv. 13.
1 Kings viii. 37.
Jerem. xiv. 12.
Ezech. v. 12.
Matt. 24. 6, 7.
Rev. vi. 8.

(s) *A persecutione
Paganorum & omni-
um inimicorum no-
strorum; Libera nos.
Miss. Brev. vet.*

we have the more need to pray earnestly before, that we may prevent it, if it be possible: Yet howsoever rational this Petition may seem, it hath been censured by some: The Fatalist condemns it as an opposing of immutable Decrees, and others (who it seems believe themselves always fit to die) blame it as impertinent; but let such know, that they do not only reproach our Church, but all those Ancient Offices of the East and

West, from whence we borrowed

(t) Ὑπὲρ τῆς δι-
αφυλαχθῆναι — ἡ
ἀφνιδίᾳ θανάτου.
Euchol. pag. 776. &
Lit. S. Chrysost.

Χειρίανὰ τὰ τέλη
πῆς ζωῆς ἡμῶν. Pag.
74. A subitaneâ &
improvisâ morte. Miss.
sec. us. Sarum.

(u) Job xv. 32.
Antequam dies ejus
impleantur. Vulg. Lat.
πρὸ ὧρας lxx. Heb.
die non suo.

it (t), nor would they find any ground for contending with us, or them, if they duly considered what is meant by **sudden Death**, viz. I. **untimely Death**, which is when a Man dies before the years be spent, which Nature, his Constitution, and God seemed to have allowed him, which the Scripture calls *Dying before ones time* (u), or before ones day (howsoever some men so confidently say this cannot be.) A judgment threatned to evil men,

Job xv. 32, 33. and feared by a good man, *Isai.* xxxviii. 10. and doubtless this is an Evil, that every prudent Man would and doth heartily pray he may escape. II. **Violent Death** is another kind of sudden Death, to dye by burning or drowning, by falls from Houses or High-places, by voluntary or involuntary hands of men, by stifling or choaking, or the crushing of an unexpected breach, which the *Romans* called a Mans not dying his own death (w), and truly all these sorts of Death are as sad as sudden,

(w) Nemo eorum
suâ morte defunctus
est. Sueton. de Per-
cussoribus Cæsar. E-
rit longævus, in sene-
ctâ felix, qui morte suâ
moriatur. Julius Fir-
mic. l. 8. c. 19.

sudden, and who would not pray against them? III. That which is peculiarly called **sudden Death**, that is, when men seemingly very well, without any apparent Cause, do immediately faint or dye among their friends, or in their beds (x), and I suppose no man wishes to dye thus: And though the Heathen, who considered not the World to come, commended these ways of dying (y); yet we Christians ought to pray against them, with submission indeed to Gods will (who can turn them to the best, and sometimes calls good men this way out of the world (z): for that is supposed in all the former judgments, if it may please God, we ought to desire deliverance from **Sudden Death**, as well as from **Lightning and Tempest**, &c. yea

(x) *Lotus nobiscum est, hilaris cenavit & idem.*

Inventus mane est mortuus Andragoras. Martial. l. 6.

(y) *Mitius ille perit subito qui mergitur undâ,*

Quam qui lassatis brachia quassat aquis.

(z) *Exempla habemus. Tusc. quest. l. 1. Cleobis & Bitonis, Trophonii & Agamedis.*

rather from this, than them, for these Reasons; *First*, Because **Sudden Death** gives us no time to settle our Estate, but leaves all our Concerns intricate and intangled, and involves our Relations in endless Suits and Contentions. *Secondly*, Because these kinds of Death are very uncomfortable to our surviving Friends, who have no time to wean them by degrees from us, and have not so comfortable grounds of our eternal welfare, as if we had had time to have expressed our selves to them. *Thirdly*, Because those who dye thus, want their *Viaticum*, which the mercy of God and the piety of the Church hath provided to fit them for this last journey, and doubtless it is a very admirable comfort, and a mighty refreshing to a dying Christian to enjoy an opportunity to confess his sins, and unburden his Soul to God's Minister, to hear his Prayers, receive his Absolution,

tion,

tion, and partake of the blessed Sacrament, that great seal of the Divine Love, with all the Assurances of Pardon and Peace, that God allows his Church to give. Oh with how calm a soul, and how glorious Expectations do pious men depart after these refreshments! And therefore the want of them is very sad, if there were no more evil in **Sudden Death**. But *Fourthly*, No man is prepared, as he ought; to appear at God's great Tribunal, but he that hath long expected Death; which few men in health do so seriously, as to dress their Souls for the grand Solemnity of that dreadful Examination; and I am perswaded the best men in the world in their very best frame, would wish to know some hours before they were to be summoned to their last account, *O spare me a little, saith David!* And who will not joyn with him? We ought indeed to be always preparing for death, and ever prepared; but who is so well fitted as they ought, and desire to be? And who would not be better, if he had a little more time? If we observe how frequently a dying penitent prays, how humbly he confesseth, how heartily he bewaileth all his sins, how he submits and kisseth the Rod, how he longs after God, and forgives all the World, and lays fast hold on *Jesus*: We shall say, we would willingly abide so many hours of sickness or pain for so blessed an opportunity of doing good to our immortal Souls, and shall pray, that we may have such a season to search our hearts, renew our interest in *Jesus*, and compose our Souls for God, however dear we buy it: 'Tis true we must not put off our preparation till then, but even though we have prepared all our lives, it will be very sweet, if not necessary, to do somewhat at our last, or else it is to be feared, that **Sudden** will be unprepared **Death** to us; from both which *Good Lord deliver us*, from this however, from that also if it be God's will.

§.VIII. **F**rom all Sediti^{on}, pri^{us} Conspirac^y and Rebelli^{on}, from all false Doctrin^e, Heresie and Schism, from hardn^{ess} of Heart, and contempt of th^e Word and Commandement, Good Lord deliver us.]

The Judgments here recited are part of them Temporal, viz. the first six; part of them Spiritual, viz. the two last. In the former Paragraph we had those evils which aimed at our Lives, here we have those which would deprive us of Peace and Truth; those were generally from the Hand of God, these (which are Temporal) are contrived and acted by the Hands of Evil Men, who are the Plagues of Societies (a), and as infectious to the Body Politick, as the Pestilence to the Body Natural; raising **Sediti^{on}, Conspiracies and Rebelli^{on}** against the State, spreading false **Doctrin^e, Heresies and Schisms** in the Church, and seeking the ruine of both: The two last words of either Order, **Rebelli^{on}** in the State, and **Schism** in the Church, were both lately added since his Majesties happy Restauration, on the sad occasion of that accursed **Rebelli^{on}** which prevailed against the best of Kings

(a) *Pestem Civitatis. Cicero pro Rabir. Pestem Patrie. Idem pro Sestio. Act. xxiv. 5. Ἀνδρα τὸν λοιμὸν.*

(b), and that furious **Schism**, which rent in pieces the most pure and Orthodox of all Modern Churches: The Consequents of both which were so sad, that we and our Childrens Children shall have reason to say from such another **Rebelli^{on}** and such another **Schism**, Good Lord, &c. It is the fancy of a late picquant Author, that the Bishops have imperti-

(b) *Tua autem a-tas incidit in id bel-lum, cujus altera pars sceleris nimium babu-it, altera parum feli-citatis. Cic.off. l. 2.*

F

nently

nently added [*Schism*] in this place, and that they have spoiled the *Cadence* thereby; but he may do well to call to mind, that [*Rebellion*] was added at the same time, and that we heartily wish those whose Patronage he undertakes, had never given occasion for the putting in of either, and we do not perceive any want of harmony in the *Cadence*, the words run smoothly enough in their Mouths, whose Consciences are clear of these Crimes, and whose hearts unfeignedly detest them: The three first concern the State, *Sheba's Sedition*, *Zimri's Conspiracy*, and *Absholon's Rebellion*, all are expressed in the *Greek* Liturgies by one Word, *From Civil War*, &c. as was noted in the last Paragraph; but not one word of any of these could I ever find in any of those *Roman Missals* which yet have come to my hands, it being the peculiar glory of the Church of *England*, that her Prayers and Practices have always been eminently Loyal, and Enemies to *Treason* and *Rebellion*; but let us view them apart.

I. *Sedition* is the Mother of the other two, begun by

(c) *Quibus quæta
movere magna merces
videtur. Salust.*

Factionous and unquiet Spirits (c), who do privately alienate the affections of the People from their Governours, by complaining of Persecution, Oppression, Tyranny, ill-management, and the preferment of Evil men, and with these baits they easily gain much credit among the credulous Multitude, whom they blame for their softness, and animate them with hopes of Liberty, or Tolerations, Exemptions and Priviledges. Now while these Practices produce no other effects than Libels, Clamours against those in Authority, and popular Tumults, they have the Name of *Sedition*, which yet is so great a Crime, that the *Roman* Laws did punish the Authors of it with Banishment or with Death

Death (d): And the Canons of the Church punish a Clergy-man (if guilty of this fault) with perpetual degradation (e); judging it most abominable, that they (who ought to be Peace-makers, and Uniter of all Differences) should become Trumpets to Sedition, and Ring-leaders of Mischief:

The Word of God doth every where condemn it, reckoning Sedition as a Work of the Flesh, *Galat. v. 20.* threatening ruine to all that are given to change, and all that meddle with them, *Trov. xxiv. 21.* and charging us, as much as in us lies, to live peaceably with all men, *Rom. xii. 18.* not allowing any Subject to speak Evil of the King, or of Governours, no not in our private Chambers

(f) (which was also accounted High-Treason by the Civil Laws)

(g): For both God and Man have designed to crush this Viper in the very birth. And here we cannot but wonder at the impudence of the Authors, and the folly of the Abettors of Sedition, that those should usually pretend Religion and the Cause of God, and these believe them, that they act upon Conscientious Principles, when no Sin is more plainly condemned in the Holy Scripture than **Sedition**; and if the Actors of it had any fear of God, they would not dare attempt it: It is evident that it is very sinful in it self, and it is very mischievous in its effects; for if the King prevail (as I hope he ever will) yet even then **Sedition** ends in stricter Laws and exemplary Executions; but if the giddy multi-

(d) *Autores seditionis & tumultus concitato populo, pro qualitate dignitatis aut in crucem tollantur, aut bestis obiciantur, aut in insulam deportentur. Jul. Paul. sent. l. 5. tit. 22. de seditiosis.*

(e) Concil. Chalcedon. Can. 18.

(f) *Exod. xxii. 28. Eccl. x. 20.*

(g) *Majestatis sunt apud vos rei, qui de vestris sequis aliquid obmurmuraverant Regibus. Arnob. l. 4. scilicet è Leg. ànic. C. si quis Imperatori maled.*

tude do get head, Oh what fury and violence do they act with! Rapine and Plunder, Fire and Devastation, Murders and barbarous Cruelties do every where attend upon them, nothing being more terrible than such seditious Routs, of which we have sad Examples in the History of our own Nation. The King hath (blessed be God) many Eyes to discover, and many hands to suppress such Practises; but it is very necessary to call in Gods aid to prevent and frustrate these attempts: for there are never wanting some, who out of pride, revenge, ambition, discontent, or fear of suffering their due deserts, are as secretly as cunningly hatching these mischiefs; and alas! there are too many, who out of weariness of the present Government, and desire of change, out of love of Novelty, desire of Liberty, or hopes of spoil, may easily be drawn in: But he that forbids **Sedition**, and hates the Actors therein, we hope will discover all such Combinations; to him therefore we apply our selves, saying **Good Lord**, &c.

II. **Privy Conspiracy** next follows, which is the daughter of a weaker, but more politick and more malicious *Sedition*; for when the **Seditious** Act by force, it is styled **Rebellion**; but when they lay

Plots, and combine to carry on their traiterous Designs more closely, it is called **Privy Conspiracy**, for the concealment and confirmation whereof Oaths have been usually taken, as the Latin and Greek Names import (*b*): Such was that Conspiracy of those Jews who had combined to kill *St. Paul*, *Acts* xxiii. for there were in those days certain Men called

(*h*) *Conjuratio*. Lat.
σωωμοσία. Gr. *Versio*
Liturg. D. Duport.

Σωωμοσία δ' ἐστὶ,
 τὸ πᾶς κατὰ πῶν
 βελόσασθαι, καὶ ἀλ-
 λήλους ὅρκους σωσῆ-
 σαι μὴ ἀποσλῶναι τῷ
 ἀτόπῳ βελόμα. Gr.
Zonar. in Can. 18.
Concil. Chalcedon.

called Zealots, who did often vow

(i) to murder those who were opposite to their Faction. Of this nature was *Cataline's Conspiracy*, who with his Complices, had vow-

ed the Subversion of the Roman Government, and bound their villanous Plot with drinking each others Blood; and I wish these Hellish Impieties had been proper to Jews and Heathens, but alas! they have been too often practised among those who call themselves Christians. How many of these, hatched by the discontented Romanists for the destruction of our excellent Queen ELIZABETH, did Providence discover and prevent? And how desperate was that accursed Powder-plot *Anno 1605.* wherein those of the same Principles intended, with one blow, to destroy the King and his Family, and all the principal men of the Realm?

A wickedness too apparent to be denied (k), and yet grown too big to be believed already by some of more Charity than Prudence:

But we delight not to make a sad Catalogue of all the bloody designs

of this nature, these may suffice to make us pray heartily, that such things may either not be contrived, or not accomplished in our days, which aim at the Blood of Princes, the Subversion of Laws, the Change of Religion, which expose us all to potent Neighbours from abroad, or to malicious Persons at home, and if they prevail, would bring in an Universal Destruction: Not one in a thousand of them do prosper (blessed be God!) nor ever shall so long as we cry to our Allseeing and Almighty Father to *deliver us.*

III. We adde **and from Rebellion**, of which, as **Se-**

(i) Εἰς γὰρ οἱ
ὁμύουσαν ἐὰν πύχην
τεγύματα ἢ σφα-
γὰς. Philo leg. sp.

(k) *Ingens, atrox,
horridum facinus, qua-
le nec antiquitas vidit,
& ægrè posteri credent.*
Barclai Orat. in 5. Nov.
in fine Euphorm.

dition is the Mother, so **Privy Conspiracy** is the Nurse; **Sedition** sows the seed, and **Conspiracy** cultivates the accursed Plant, till it be able to shew its head; for when the Faction is strong enough to appear in Arms, and to bid open defiance to God and his Vicegerent, then it becomes **Rebellion**; a sin prohibited by *Jesus*, *Matth. xxii. 21.* and forbid by *St. Paul* under the penalty of *Damnation*, *Rom. xiii. 1, 2.* a sin so contrary to Christianity, that though the Primitive Christians had all the Provocations imaginable, and force

(l) *Nec se adversus injuriam vestram violentiam, quamvis nimis & copiosus sit noster populus. ulciscitur.* Cyp. ad Demetr.

(m) *Tertul. ad Scapul.*

(n) *Balduinus præf. ad Minut. Focl.*

(o) *Patria est velut alter quidem Deus, & primus maximusque parens. Hierocl. Patriam vi regere & parentes, quamvis & possis & delicta corrigis, importunum est. Salust.*

sufficient; they never offered to rebel (l), but challenged the Heathens to shew one instance of a Christian that had been a Traitor (m): Nor doth the spiteful *Cecilins* in *Minutius Felix*, charge the Christians with Treason, though he rake up all the Accusations he can against them (n). So that whosoever do Rebel, have divested themselves of the Christian Principles, and almost of their humanity also: For since our own Country (o) is the Stage on which this bloody Tragedy is to be acted, he hath not the affections of humanity, who doth not detest that Crime which defaceth

the Beauty, and dismantleth the Strength, riseth the Treasures, and murdereth the Inhabitants of his own Native Soil, yea, which sheaths a Sword in the Bowels of the common Mother of us all: It is one of the greatest sins in the Actors, and one of the saddest miseries to the place where **Rebellion** is acted; no Wars being carried on with so much rage and fury,
malice

malice and cruelty, as these Civil Wars; where Father is engaged against the Son, and Brethren drench their Swords in each others blood. *Livy* tells us, that in the Civil Wars between *Marinus* and *Sylla*, one of *Cinna's* Souldiers was slain by his own Brother; and it is said in our late **Rebellion**, that a Son slew his own Father. Nor need we go abroad for Examples; for that unnatural War at home, in many of our own memories, is big with prodigious Instances of the Mischief of all **Rebellion**: O how many fair Structures were then demolished? How many choice Antiquities destroyed? How many beautiful Churches defaced? How many noble and ancient Families ruined? How many great and brave Personages fell by the Axe, and by the Sword? Whoever gained, the Nation still was loser: Nor did the Church fare better, where the most learned and pious of the Clergy were plundered, and banished, imprisoned and put to death; and that admirable Doctrine and Discipline so happily established by our Ancestors, was dashed in pieces; innumerable Swarms of giddy Sects were introduced, till Religion it self was become a piece of Pageantry, and an occasion of Strife: And to compleat the Sin and Misery, the holiest of Men, and the best of Kings, fell a bloody Sacrifice to these execrable Wretches, for his love to his Subjects, and his fidelity to the Reformed Religion of this Church: This is a Story so sad, that it extorted tears from Strangers, and verifies that old Reproach long since cast upon this Nation (p). It made thousands to weep at home, and made the very Country odious abroad, and had been the greatest Infamy that ever came to the Protestant Cause, but only that it appears, they

(p) *O dura cervicis populum! cui semper fuit moris, secundum quemque aut tertium Regem crudeliter enecare. De Anglis. Textor. officin. p. 155.*

were not truly so called, who were Agents herein: True it is, what is past cannot be undone, but I wish whenever we see the ruins, or hear, or read of the Miseries which were occasioned by that **Rebellion**, we may all pray that our Swords may never more be drawn against our King, nor sheathed in one anothers Bowels, but that from **Sedition, Plots and Rebellion**, the *Good Lord* may deliver us.

There succeeds another parallel Triplicity of Evils proper to the Church, **False Doctrine, Heresie and Schism**, which do answer to the former three, and ought not to be set far from them, because they have so near an affinity to them; and St. *Paul* hath put Seditions and Heresies both together, *Gal. v. 20.* as both

(q) Καλῶς δὲ με-
τὰ τὰς διχομασίας καὶ
τὰς ἐριθείας, τὰς Ἀι-
ρέσεις τέθεικε, πᾶσα
γὰρ αἵρεσις ἀπὸ φιλο-
νεκείας. Theoph. in
Gal. 5.

arising from the same original, e-
mulation and strife (q): Most e-
vident it is, that **Sedition and
Heresie** do beget and nourish one
another. *Jeroboam's* Treason was
the occasion of his inventing the
Religion of the *Golden Calves*,
1 Kings xii. 27. and the Heresie

of *Judas of Galilee* made him rebel, *Acts v. 37.* No-
vel Opinions are a bait to draw men into **Sedition**;

and when wild Principles are embraced, men will re-
bel rather than be crossed in them,
so that the same persons are usually
the troublers both of Church and
State, and the same Humours, viz.

(r) Mater omnium
hæreticorum superbia.
Aug. de morib. Ma-
nich.

Pride and Self-conceit, love of No-
velty, and delight in Contradiction
(r), will make a man factious in
the Church, or seditious in the
State, as his *Genius* inclines him to
Arts or Arms: For which reason
also

Ἐκ φιλοδοξίας ἢ
ἀντιπαθείας τῶν αἰ-
ρεσιαρχῶν πᾶσαι αἱ
αἵρέσεις. Resp. ad Or-
Orthod. quest. 4.

also the Greek Church hath put them together, praying that God would allay Schisms in the Church, appease Tumults among the People, and destroy the budding of Heresies by the power of his Holy Spirit (s), which Petition comes nearer to this of ours, than any that I have observed in the Roman Offices, and perhaps was the Pattern which they followed who composed this present Litany: But as to the Particulars,

I. **False Doctrine** is placed foremost, and ought to be distinguished from **Heresie**, because it may be taught out of ignorance, mistake, or consideration, and yet not to be obstinately defended by the teachers thereof, and then it is no **Heresie**, though it be **false Doctrine** (t): Yet though it be an evil less than **Heresie**, it is great enough to be avoided, and we ought to pray against it, because it opposeth the Holy Word of God, and the Faith which the Church hath collected from thence, it deceiveth the Souls of the Simple, and if it be in a point Speculative and Notional, it makes men giddy and strangely fantastick; but if the **false Doctrine** relate to practise, it many times occasions Wickedness, and hinders from Repentance, and these are the most hurtful of all **false Doctrines**, which debauch as well as deceive: But all sorts of false Opinions are usually the occasion of Heresies; for though the first Inventor be timorous, and modest, dubious, and only seeming to enquire, his followers are bold and positive, and turn
the

(s) Παῦσον τὰ
χίσματα τῶν ἐκκλη-
σιῶν, σέσωσον τὰ φρυ-
γίματα τῶν ἱδνῶν,
τὰς τῶν αἱρέσεων ἐ-
παναστάσεις ταχέως
καταλύσον, τῇ δυν-
αμει τῇ ἁγίᾳ σε
πνεύματι. Lit. S.
Basil.

(t) Non enim om-
nis error heresis est.
August. de Hæres.
Qui sententiam suam
quamvis falsam nullâ
perversâ animosité de-
fendunt — ne-
quaquam sunt inter
hereticos deputandi.
Idem Epist. 42.

the *Quare* into *Thesis* and Determination: And besides all men are liable to mistake, and few are competent Judges what is true, and what is false Doctrine: The Teachers may be deceived and unwillingly deceive, the Hearers may easily be imposed upon, when they admire the Person of the Speaker; so that both Ministers and People ought to pray, that false Doctrine may not be broached, no not with the most innocent intentions, and that the Holy Spirit may lead them into all Truth, whom we have chosen for our Guides, which is the chief import of **from all false Doctrine, Good Lord, &c.**

II. **Heresie** is the next in this Catalogue, as arising first from **false Doctrine**, which if it be in a matter of Faith, and be persisted in and resolutely maintained, is **Heresie**; if the fallshood be about matters of Discipline, and it be defended to a Separation, then it is called **Schisin**. Now **Heresie** is a great Evil both to the Persons who hold it, and the Church in which it happens. *First*, The Persons who espouse **Heresie**, do cut themselves off from the Communion of the Holy Catholick Church, and from the Society of all true Christians, *Titus* iii. 10. they deny some of the Truths which God hath revealed, and give Divine Authority to their own fancies, they are puffed up with Pride, and filled with Malice, they revile those who are able to confute them, and make it their business to seduce unstable Souls; and yet these Opinions which they defend so stiffly, as if they were the means of Salvation, are but damnable Doctrines, whereby they bring upon themselves and their followers swift destruction

(u) , as St. *Peter* informs us; so that the reward of their zeal and industry, of their trouble and their sufferings in an evil Cause is, that they make themselves and others

(u) 2 Pet. 2. 1.
 Ἀιρέσεις ἀπολείας-
 ἐπαροντες ἑαυτοῖς
 ταχυνὼ ἀπώλειαν.

others Children of Hell, *Math. xxiii. 15.* and fall into everlasting Damnation; so that as to our selves we may pray that we may never become Hereticks, and from *Heretic, Good Lord, &c.*

Secondly, Heretic is also very pernicious to the Church and Nation where it breaks forth; it teareth the unity, defaceth the beauty, and diminisheth the strength thereof; it disquiets and unsettles, distracts and confounds the ignorant and ill-grounded Christians, who know not well which way to take, and are tossed up and down with every wind of Doctrine; it is an occasion of scandal to Heathens without, and keeps them from Conversion, when they perceive us divided among our selves; it makes the Atheist sport, and gives him confidence to despise all Religion, while he sees so many Pretenders differing which is the Right; it employs the time and the gifts of the most learned and excellent Persons, which might be more profitably spent in practical matters, but that necessity requires they should defend the Faith, as well as rectifie the manners of those under their Charge: And wheresoever *Heretic* springs, there is Envy and Wrath, Division and Strife, Clamor and Evil-speaking, Confusion and every Evil work; and when it gets Head, and hath many Abettors, the State as well as the Church feels the fury thereof, of which poor *Germany* in our Fathers days was a sad Example, when the *frantick Anabaptists* filled all places where they came with Murders and Cruelty, destroying Churches, Cities, Magistrates and People with Fire and Sword; and the more ancient Records of the Church relate, that the *Arrians* in the East, and the *Donatists* in *Africk*, when they had power and opportunity persecuted the Orthodox Christians with as much fury, and as great severity, as ever the Heathens themselves had done: wherefore the Ro-

man Law-givers perceiving that new Religions did tend to the disturbance and destruction of the State,

(w) *Qui novas & incognitas religiones inducunt, ex quibus animi hominum moventur, honestiores deportentur, humiliores capite plestantur. Paulus Jur. Conf. V. Sent. recepr.*

punished the Authors of them with exile or beheading (w): And there are many Rescripts of the old Christian Emperors still extant, which do take order for the suppressing of *Heresie* by Fines, Imprisonment, and Banishment of those who did raise or spread them: Evident it is, that *Heresie* is one of

the great Engines whereby the Devil hath ever laboured to subvert the Church; and when the violence of Persecution from without could not batter it, he endeavoured by the Mines of *Heresie* in its own bowels to tear it in pieces; and though he could not overthrow the Church, yet this Mischief *Heresies* did, that after they grew so rife, Christianity scarce enlarged its Borders at all, having work enough to defend what it had gotten: so that we may say, the opposition of *Hereticks* hindred the Universal Conversion of the Heathen World; and alas! what vain and extravagant fancies did many of those Sects uphold, no Tenent being so monstrous or absurd, but it found a Patron among those whom God had given up to believe Lies: The Holy Scriptures were despised, and new Revelations substituted in their stead by *Montanus*: The blessed Trinity questioned, and the Divinity of *Jesus* denied by the *Arians*, Stoical Fatality maintained by the *Manichees*, Baptism reiterated, and all but their own Party damned by *Donatus*, which I the rather instance in, because all these *Heresies* have been revived in our times by *Quakers*, *Socinians*, *Anabaptists*, and others, who have only changed the name of the old *Heresies*, and may convince us, that our days had need to put into their Litany from

Heresie,

Heresie, *Good Lord, &c.* But it may, perhaps, be an occasion of Scruple to some, concerning this Petition, that the Scripture saith, *There must be Heresies*, 1 Cor. xi. 19. but this doth not make it unlawful to pray against them; for if there be any necessity as to **Heresies**, it is not upon the Account of God's Decree, but mens evil minds, and as St. *Chrysostom* saith of offences, *Mat. xviii. 7. These do not come, because God foretold them; but he foretold them, because they were like to come by mens evil inclinations.* So we may say of *Heresies*, it is likely they will be, but there is no necessity there should be any, if men were well-disposed: And though the absolute Decrees of Heaven cannot be changed by our Prayers, yet the evil inclinations of men may; or, at least, we may be delivered from the mischievous effects of them: So that thus far at least our Litany may prevail, that either there shall be no *Heresies* in our time, or in our Church, or however, that we shall neither be deceived nor disturbed by them. We do not pretend to such an Infallibility with the *Romanist*, as to exempt particular Churches or Persons from all danger of **Heresie** (and it may be therefore they do not pray against it, because they think they cannot fall into it) but we know it is a great and mischievous evil, and that we are men liable to be deceived, and therefore we humbly say, *Good Lord, &c.*

III. Follows **Schism**, which though it be lately added to our Form, because of the terrible effects of our unnatural War, which was begun and carried on by those, who denied not any Articles of Faith, but quarrelled at the Discipline and Ceremonies of the Church; yet it was in the *Greek* Liturgy long before, and though it seem not so ill as **Heresie**, yet it is as mischievous in its Consequents: For it is a voluntary separation from the Publick Worship, and setting up another way of our own,

(x) Τὴς ἀποχί-
σαντας ἐκ τῶν ἱε-
ρῶν ἐπισκόπων, καὶ ἐ-
κείνους ἀντισωζον-
τας καὶ δακρῶσιν ὁρ-
δοῦσθαι. Zonar. in
6. Can. Constant. 1.
*Schismaticos non fides
diversa facit, sed
communione disrupta
Societas.* Aug. qu. in
Matth.

(y) Τὸ κρίσμα
ὑμῶν πολλὰς διέσπε-
σε, πολλὰς εἰς ἀθυ-
μίαν ἔβαλε, πολλὰς
εἰς διαγμὸν, τὰς
πάντας ἡμᾶς εἰς λυ-
πῶν. Clem. Epist. ad
Corinth.

own, although we differ not in Fundamentals, but only in Rites and lesser matters (x). I believe that some men take this for a virtue, and give the Persons guilty of it, the Titles of Innocent and Conscientious men, yea would have it established by a Law; but St. Paul blames the *Corinthians* for it, and makes it an evidence, that they were carnal, 1 Cor. iii. 3. and St. Clement not long after writing to the same Church, tells them, *That their Schism had made some fall off, discouraged others, unsettled many, and caused grief to all* (y). The Fathers also and the Councils do reckon it a grievous sin to separate from the Church; and by the Imperial Laws, the *Schismatick* was to be fined ten pounds of Gold, and the Conventicle seized to the Emperours use, which Law St. *Augustine* both records and commends, *Lib. 1. advers. Parmen. prope finem*: And if we may judge of *Schism* by its fruits, it will appear highly Criminal; for hereby the Church is despised, its worship neglected, its Ministers reviled, Christians are exasperated one against another, and there is neither Unity nor Peace; yea, we have seen small differences about the lesser matters of Religion prosecuted with that violence, that Reformation would not satisfy the tender Consciences of our Separatists, nor any thing less than an utter Extirpation of the whole Discipline and Worship also: so that we may hereafter learn that the less the Subject of the Contention is, the greater is the heat of those that do contend, nor do the separating

parating men express so much animosity and zeal against the most opposite Enemies, as against those who scarce deserve to be called Foes: In short, Meekness and Tenderneſs, and fear of Sin, are but the false Cover to an Evil Humour, that hath oft betrayed it self to be stubborn and heady, petulant and ungovernable, so that no condescensions can court it into gentleness and compliance; and therefore we pray from this Evil, and all its unhappy Consequents, *Good Lord, &c.*

The last place is assigned unto Spiritual Judgments, which are wont to be the last Evils in the Divine Method of punishing sinners; when neither private nor publick Calamities will reform them, when they amend not upon those Penalties which are inflicted upon their Estates, or their Persons, upon the State or the Church, then alas God gives them up to **Hardness of heart,** and **Contempt of his Word and Commandment,** whose effects indeed are not so visible as those of temporal Judgments, but are more deplorable by far, and more desperate: The former Calamities may bring us to Repentance, and so become a Mercy, they may make us smart here, but be instrumental to our everlasting Salvation, whereas these spiritual Desertions are the usual Prologue to inevitable Destruction; and oh that the terror of that Consideration may make us most devoutly say, *Good Lord, &c.* We need not handle them apart, for they always go together. When men have long persisted in their sins, rejecting all the Divine calls, frustrating all his purposes of Mercy, rendred all the means of Grace ineffectual, when they resolve not to be hindred in their evil courses by promises or threatenings; and the All-seeing Eyes of God discern there is no hope or possibility of reclaiming them, then, and not till then, he withdraws his Grace, and hardens their hearts, not by any positive act, but by suspending his assistance,

sistance, and then alas ! they become hard as Adamant, or the neather Millstone, deaf to Counsel, and angry at Reproof, and are neither to be melted by Mercies, nor terrified by Judgments ; and thus it was with *Pharaoh*, thus with the Sons of *Eli*, *1 Sam.* ii. 25. thus it was with the residue of the stubborn Jews, *Acts* xxviii. 27. and then it is a small thing to disobey God's Word, and break his Commandement, for such as those despise and condemn them both, *Isa.* v. 24. *Amos* ii. 4. *Prov.* i. 25, 30. asking with *Pharaoh*, *Who is the Lord, that they should obey him ?* making a mock at Religion, and those who would gladly snatch them out of the fire : And now how deplorable is this Estate ? nothing on this side Hell is so dreadful ; so that now we are got to the very height of Evil, that man can suffer in this World, to a judgment never used, but when all other means fail, the Persons which fall under it seldom coming to Repentance, not because they cannot, but because they will not ; for whosoever hath so much sense as to desire Repentance, and to fear the wrath of God, may be assured this is not his Case (how great a sinner soever he have been) and let us all pray heartily it never may be our condition. Better were it for us to be scorched with Lightning, torn with Tempests, smitten with Plague, and pined with Famine, yea, better were it for us to die by cruel hands, or sad accidents, than to be given up to **hardness of heart**, and contempt of God's Commandement ; those can but kill our bodies, this marks Body and Soul to Destruction : wherefore whatever we suffer, O that we may never suffer this ! And our very desire to escape it, is a sign it is not yet come upon us : Let us then to this absolutely, and to all the rest, with submission say, *Good Lord deliver us.*

§.IX. **B**y the Mystery of thy Holy Incarnation, by thy Holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation, Good Lord deliver us.]

To be delivered from all these great and grievous Evils, is a Mercy so desirable, that it ought to be begged by the most importunate kind of Supplication imaginable: And there is not any more engaging manner of entreaty, than to beseech by all that is dear to us; and for the sake of all that we account sacred, which is properly called **Obsecration** (a):

And of this nature is this present Supplication now before us, which some have ignorantly censured, as I know not what kind of Conjurati-

(a) Lat. *Obsecro*, ab ob & sacro, hoc est, ob sacra, ut per sacra rogaré.

on, when as it is a Method used by all the World, as the most effectual, for the obtaining a great Request; either from Man or God: So *Mercury* adviseth *Priamus*,

when he was to beg *Hector's* body of *Achilles*, to beseech him by his Father, his fair Mother, and his Son, to move him to pity (b), and there are many like instances elsewhere (c): In holy Scripture no-

(k) Καὶ μὲν ὑπὲρ πατρὸς καὶ μητρός καὶ υἱοῦ καὶ φίλων καὶ τέκνων —
Homer. II. ω. 446.

thing is more frequent with St. *Paul* than to obsecrate those he writes to, By the Mercies of God; Rom. xii. 1. By the Meekness and Gentleness of Christ, 2 Cor. x. 1. By the coming of our Lord Jesus Christ, and

(c) Per ego te Deos oro, & nostram amicitiam — Perque unicam, &c. Chrem: Ah nē me obsecra Terent. Andr.

by our gathering together in him, 2 Thess. ii. 1, &c. And it is as often used in Prayers to God, as in Petitions to men: For thus the servants of God use to engage him in their greatest need; By all his goodness, and his loving

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kindness;

(d) Dan.ix.16,19.
Exod.xxxii. 13.
Isai.lxiii. 15. & pas-
sim.

kindness, by his Mercy and Truth, by his Promises to Abraham, Isaac, and Jacob (d): They besought him for his name sake, as we do for his Son Jesus sake. And hence this kind of petitioning was used in the Western Litanies (whence we have transcribed it *verbatim*) and also by St. Ambrose, who in those preparatory Prayers to the Sacrament, doth in this manner supplicate our Lord Jesus: *By his precious blood——by his wonderful and*

(e) Rogo per tuum sanguinem pretiosum, —rogo per hanc miram & ineffabilem charitatem, &c. Amb. Prece Præp. 1.

Per hunc te, beata Trinitas, humanitatis habitum, per hujus susceptionis humilitatem, deprecor —— &c. Id. Prece Præp. 2.

our Lord's Love, they did beseech God to be propitious to them, *Comp.to the Altar*, Part.III. Sect. II. §. X. so that this excellent way of Obsecration hath the concurrent suffrage of all Mankind; and very deservedly is it here

(f) Non mentiar, si dixero, neminem non amare beneficia sua, neminem non ita compositum animo, ut libenter eum videat in quem multa congescit, cui non sit causa iterum dandi semel dedisse. Sen. de benef. l.4. c.15.

unspeakable Charity (e), — by his human nature, and by the humility of taking it upon him. And nothing more obvious than this way of praying in the Meditations of the Devout St. Augustine; of the same nature we may account that Commemoration of all that Jesus had done for us, used by the Eastern and Western Churches over the blessed Mysteries; by all which Acts of our Lord's Love, they did beseech God to be propitious to them, *Comp.to the Altar*, Part.III. Sect. II. §. X. so that this excellent way of Obsecration hath the concurrent suffrage of all Mankind; and very deservedly is it here

adopted into this our Office, since we have not any Arguments more cogent to our glorious Mediator, than the setting out of what he hath done for us, for his method is to give more to those to whom he hath given, *Mat.xiii. 12.* and we are dear to Jesus not by any worth inherent in us, but by the benefits which he hath done for us (f): he loves

loves us not because we deserve it, but because he hath loved us : so that when we represent all his kindness, and declare how far he came to us, how dearly he paid for us, doubtless we shall engage him to deliver us. There is a powerful kind of Holy and Divine Charm indeed, and a forcible Obligation in each of these sacred words devoutly recited, and therefore we shall now more practically illustrate the efficacy of them, to beget in us a Devotion suitable to so rare a kind of Address.

1. **By the mystery of thy holy Incarnation:** We have an exact recital here of all those steps, by which our Saviour did proceed when he undertook to save and deliver us. 1. The entrance **by his Incarnation and Birth.** 2. The continuance in his life, **by his Circumcision, his Baptism, Fasting and Temptation,** at his **Death, by his Agonies and Passion,** after his **Death, by his Resurrection and Ascension.** 3. The Consummation **by his Intercession,** and his **sending the Holy Ghost:** These are the *Means by which* he hath delivered us, and by which we must be delivered from **Gods Wrath and everlasting Damnation, yea from all Evil;** and therefore we might so apply these Petitions, as to be a Request, that by means of all these meritorious Acts of Jesus we may be delivered from all the aforesaid miseries, temporal, spiritual, and eternal : Or else we may urge them as so many motives to our dear Redeemer to engage him to deliver us now. As for this **Mystery of his Incarnation,** it was the first Act that Jesus did for us, and is called by *St. Paul* the *great Mystery of Godliness,* 1 Tim. iii. 16. and indeed it is full of wonder. That the Word should be made Flesh, and God should take a Body; that Eternity should have a beginning, and Infiniteness be contained within the compass of a span; that the Divine Nature

and the Humanity should be so united, as neither the Divinity should consume the Manhood, nor that pollute the Divinity. This was a ~~Mystery~~ too deep for the apprehension of Angels to understand, yet it was not too great a Miracle for Jesus to accomplish for our salvation: And now, oh how powerfully may we beseech him, by the stupendious mercies of this his **Incarnation** to deliver us? Is he a Partner with us in our Nature, a sharer in our Infirmities? Hath he broke through so many difficulties, and reconciled so many seeming Contradictions to save us, and shall he now suffer us to perish? It cannot be; we will beseech him by all that Love that induced him to become Incarnate, *to deliver us.*

II. **By his holy Nativity**; this was the next step. After his holy Conception followed his Immaculate Birth, and that was still a further condescension to submit to the dishonours of so mean a beginning, yet he was willing to be born a weak and helpless Infant, in a despicable place, naked, cold, and weeping, as all others are, only that he might deliver us, the good Lord grant that we may be delivered thereby: and here we have a further Argument to move him to deliver us, even by the humility and the condescension of his holy Birth; For why did he take so long a Journey, as from Earth to Heaven, but to rescue us? Why did he stoop so low, but to take us up who were fallen? Why did he take our bone and our flesh, and become one of our Brethren, if it were not that he might feel our miseries, pity us in them, and deliver us from them? If thou hadst never regarded us, O blessed Jesus, never been born among us, never participated of the sorrows and calamities under which we lye, we could have had little hope of thy pity; but now that thou hast become like one of us, we beseech thee **by thy holy Nativity**, and
thy

thy relation to us thereby, *Good Lord deliver us.*

III. By his Circumcision: This followed immediately upon his Birth, and being a Sacrament of Gods own Institution (though Jesus needed nothing to purifie him) yet to shew his obedience, and to free us from being obliged to it, He was *circumcised*; giving testimony thereby, that he would not refuse the most painful and dolorous part of Duty, so he might *deliver us from evil* and inconvenience; and therefore we may intreat him by the merit and obedience of that ancient Sacrament, by the smart and anguish of that bloody Rite, that he will *deliver us*. He hath freed us from the expensive and uneasy yoke of Sacrifices, from the troublesome and grievous Obligation to *Circumcision*, and we may hope that the same love which he shewed therein, will move him to *deliver us* now also.

IV. By his Baptism: As our Lord *Jesus* in his own person had no need of *Circumcision*, so neither had he of *Baptism*, but yet he submitted to both to demonstrate himself the Saviour of Jews and Gentiles, and was baptized by his servant, that he might sanctifie the holy Laver, and make it effectual to regenerate us, and *deliver us from everlasting Damnation*; so that this was a new demonstration of his dear love, and lays a new foundation for our Faith and Devotion to build upon: He that went down into the same Water with us, will deliver us, and take us out of many waters; he that was washed in the same Fountain with us, will doubtless be mindful of us, and will not suffer us to be overwhelmed with temporal calamities without relief: Then it was that the Spirit descended on him, and the Father proclaimed him to be his beloved Son, and therefore by his care of our Regeneration, and by all the

glorious Declarations of his Majesty and Mercy at that time, we will beseech him to *deliver us*.

V. **By his Fasting.** The next evidence of his love was that most miraculous Fast of forty days and forty nights, which he observed not for necessity (because the World was his, and the fulness thereof) but to expiate the guilt that our Father *Adam* had contracted by eating the forbidden fruit, and to deliver us from the punishment which our gluttony and excesses had deserved: so that now his own experience hath taught him what it is to be solitary, poor, and needy; to be hungry and thirsty, faint and languishing; so that we may not only beg that the merit of his Fasting may be a means of our eternal deliverance, but may plead with him by all the admirable goodness he shewed to us therein; by the sad Experiments he hath made of the pinching of hunger, and all the other miseries which we fear or labour under: As one that is no stranger to our Calamities, we will beseech him to *deliver us*.

VI. **By his Temptation.** The Fast was but the preparation to this his Confront with Sathan, which he was willing to submit unto also for our sakes, that his Company and his Example, his Management and his Victory, might comfort and encourage us in our temptations: And *St. Paul* himself tells us, he therefore was tempted and tried, that he might be apprehensive of our sorrows, and ready to deliver us when we cry to him in our distress, *Heb. ii. 18.* and *iv. 15.* and so he doth seem to put this supplication into our mouths, *viz.* to beseech our glorious Head (now above all sufferings & **Temptations**) to remember his poor Members here on Earth, who are conflicting with all the miseries of life, the fear of death, and the oppositions of sin: These
he

he was once pleased to endure out of his dear love to us, who now groan under the like burdens; let us therefore go unto him, and petition him by his sympathy and experience, by his suffering and his conquering, to regard our misery, and *to deliver us.*

§.X. **W**hine Agony and bloody Sweat, by thy Cross and Passion, by thy precious death and burial, by thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost, Good Lord deliver us.]

We have before asked deliverance from very many and great Evils, and no wonder our Petitions are so large, since our Arguments to plead for them are so numerous, and so considerable: If we consider what Jesus hath done for us in his life (as before) and now what he did at, and after his death, we shall soon perceive that our deliverance hath been purchased at a stupendious rate; and if by Faith we lay hold of him, it may be begged by most powerful motives, and such as can hardly be denied; the Particulars are some of them in the Western Litanies, but yet not all (in those which I have seen:) But the same manner of address is used by the ancient Fathers, as might

be proved by many Examples (g): Nothing more usual in their Devotionals than to urge the Lord by the Cross and Passion, &c. of Jesus his Son: and in the Greek Church they make a Memorial of Christ's salutary Passion, of his life-giving Cross, of his burial till the third day, of his Resurrection from the dead, his going up into Heaven, &c. and by all these they beseech and supplicate God. *Lit. S Ba-*

(g) *Per hujus sacratissimam obedientiam, per hujus beatissimam mortem; Exoro. Ambros. prec. prap.*

Rogo te per illa salutifera vulnera, que passus es in cruce pro salute nostra. Aug. Meditat.

fil; but let us look upon them in Order:

I. **By his Agony and bloody Sweat.** This was the first Scene of his dolorous Passion, and is a great Demonstration of the dreadfulnes of his sufferings, since the apprehension of them at a distance was so amazing, as to drive him into this prodigious bloody sweat, which some interpret by a Metaphor, supposing it to be a grievous sweat pouring down his holy face,

(h) ὡς ἰσχυρῶς.
Luke xxii. 24. *ita*
Just. Marr. Dialog. in
Tryphon. & Euthym.
& Theophil.

(i) Epiphan. Pa-
nar l. 2. c. 2. hær. 69.

(k) Arist. de ani-
mal. l. 3.

(l) Plutar. in vitæ
Syllæ.

like unto drops of blood (h): But others affirm it to have been a sweat of real blood; and *Epiphanius* doth thereby excellently prove that Jesus was very man (i), since he had a mind liable to human Passions, and a Body subject to human Infirmities. *Aristotle* affirms (k), That a sweat of blood may proceed from an evil habit of body: And *Plutarch* gives an instance of the Veins

breaking, through a violent passion of the Mind (l); so that it is very probable it was a sweat of blood, which this **Agony** did produce: And it is very proper to commemorate this in our Litany; for it was a companion of that Litany which Jesus made before his Passion; his fear made him not despair, but moved him to pray more earnestly, and we must learn of him to make the terrour of the forementioned miseries a means to heighten our Devotion; and when we beg deliverance upon our knees, let us look upon the Holy Jesus, once in fear and terrors greater than we feel, even till his fair and holy skin was died and drenched in his own sweat and blood; and let us engage him by his acquaintance with our present Condition, by all the love he shewed in embracing so dismal

mal a death for us, by the horror which his soul did feel, and the violent effects it had upon his immaculate Body, to *deliver us* from the dangers and calamities, which now are coming on us.

II. **By his Croſs and Paſſion.** It is uſual in Scripture to put the **Croſs** for the Torments which Jeſus ſuffered thereon, *Heb. xii. 2.* ſo that we are ſaid to be reconciled by the **Croſs**, *Ephes. ii. 16. Col. i. 20.* but neither there, nor in this our Litany, can that be meant of the wood, but of the cruel death which our Lord endured on the Croſs, and therefore the next word explains what we mean by his **Croſs**, *viz.* his **Paſſion**: However theſe two words are intended to comprehend all that Jeſus endured in body and ſoul, the Crucifixion of his fleſh, and the Paſſions of his mind: ſo that we do intreat him by all the parts of his grievous death, and all that torment that accompanied it, to deliver us: By the ſmart of the whips, the wounding of the thorns, by the renting of the nails, and the piercing of the ſpear, by the pain, the ſickneſs and the languishings of three long hours, we beſeech him to think upon us in our extremities, and alſo by the anguiſh of his mind, *viz.* the fear and horror, the grief and all other paſſions wherewith his ſoul was racked, while he looked upon the fury of his Perſecutors, the unkindneſs of his Diſciples, the wrath of his Father, and the miſery of thoſe who reject this ſalvation; by all and each of theſe we moſt efficaciously intercede with him for Deliverance. And how could the tender mother deny relief to the child of her bowels if it begged it from her by the agonies and throws, the anguiſh and tormenting pain which ſhe endured in bringing this Child into the World? The ſame force it muſt needs have upon the bleſſed Jeſus, when we importune him by all that he ſuffered for our ſakes: *Lord, haſt thou loved us ſo well as to endure all this*
for

for us, and wilt thou now neglect us? Hast thou submitted to so much to deliver us from eternal misery, and wilt thou let us sink under lesser burdens? These are the instruments and means by which all mankind is, or may be, delivered; these the motives which the best of men have prevailed by; therefore by the means, and for the sake of these thy sufferings, Good Lord deliver us.

III. **By his precious Death and Burial**, which were the doleful effects of his **Cross and Passion**. The **Death** even of a good man is precious, *Psal. cxvi. 15.* but the Death of Christ the most precious of all, *1 Pet. i. 19.* being accepted by God as a sufficient price to deliver all the World from Death Eternal. **Death** is the greatest of Evils, and *the wages of sin*; but Jesus, who had no sin, submitted to it, yea, stooped so low as to descend into the Grave, remaining in *Hades*, or the state of the Dead, until the third Day: so that we have now these admirable Condescensions of his for a ground of our Faith, and a Motive to our Petitions for deliverance. If his love had been less than infinite, he had not done all this; and if it be so great, why do we fear desertion? He hath died for us, and shall his Death nothing avail? must we die also? When it cost him his life, he refused not to redeem us, and will he leave us when he may deliver us by one single word? He that was content to lie in the darksome and doleful Cell of the Grave, yea, to descend into Hell for us, no doubt hath a mighty pity and affection for us, and by all that Mercy we now beseech him to *deliver us*.

IV. **By his glorious Resurrection and Ascension**. We have followed our dearest Lord through all the steps of his Humiliation, and the stages of his Misery, and now we turn our Eyes toward his Restauration, and the regaining of his Glory, for his Exaltation as well

as his sufferings afford us Arguments to crave mercy : His **Death and Burial** were precious, his **Resurrection and Ascension glorious** ; those declare how much he would, these how much he could do for us. Good will and ability are often separated in men; some would deliver us, but cannot ; others can deliver us, and will not ; but in Jesus they both meet in the highest Degree ; he broke the chains of Death, opened the inexorable gates of the Grave, and is now ascended to where he was before. Are our Calamities stronger than Death, or more invincible than the Grave ? Cannot he who did so illustriously deliver himself, when under seals and guards, under the power of Death, and in the mouth of Hell, cannot he deliver us ? He is ascended into glory, and will he suffer us to descend into misery without help or any succour ? Let us then engage him by his infinite power, and his unspeakable glory, to *deliver us*; he arose that Death might not hold us ; he ascended to prepare a place for us: Now by the mercy of these most excellent Designs , we will pray , *Good Lord deliver us.*

Lastly, By the coming of the Holy Ghost. Although our Saviour was not to stay always among us himself, yet he promised upon his departure to send his Holy Spirit to be his Resident here until his second coming ; and that he might shew at once the truth of his own promise, the prevalency of his interest in Heaven, and the continuance of his love to us on Earth, he did most eminently fulfil this Promise within ten days after his Ascension, **by the coming of the Holy Ghost**: Wherefore we beseech him by his love in promising, his truth in performing, by his interest in Heaven, and his honour on Earth, that he will please to deliver us. The Spirit is the greatest and best of all Gifts, and since he hath given us that, we may well hope for all lesser favours,

vours, especially since this Holy Spirit intercedes for us, and with us, by unexpressible sighs and groans, that our good Lord would *deliver us*: We can now engage him by this Advocate of his own appointing, and doubtless he will grant our suit, when he hath furnished us with such an Intercessor; by the love which thou expressedst in giving thy Spirit to us, *Good Lord, &c.*

Thus we may very effectually apply them severally; or if we look back upon our own miseries, and compare these Acts of Jesus with them, we shall find there is a salve for every sore; and if we will be more particular, we may beseech him to deliver us from the Corruptions of our Nature, and Original sin, **by his holy Incarnation and Nativity**; from the power of Iniquity, **by his Circumcision and his Baptism**; from Famine, **by his fasting**; from all the Deceits of the World, the Flesh, and the Devil, **by his Temptation**; from the terrors of War, and Tempests, Plagues, and other devouring Judgments, **by his Agonies and bloody Sweat**; from the Wrath of God, **by his Cross and Passion**; from an evil and untimely Death, **by his precious Death and Burial**; from the miseries of a mortal state, **by his glorious Resurrection and Ascension**; and from hardness of heart, and contempt of God's Word, **by the coming of the Holy Ghost**: These are the Arguments by which Jesus intercedes for us to his Father, desiring that he will have mercy on us, because he was born like unto us, lived with us, died and rose again for us, and we use the same motives to our blessed Mediator; and if we do it fervently, they cannot be denied: And though our misery ought to make us plead by these admirable Arguments very devoutly always, yet I would have it noted, that there are some solemn times when every particular Argument comes to be more proper and seasonable than ordinary; Thus at

Christmas

Christmaſs we should most eſpecially pray to be delivered by his **Incarnation**, &c. on *New-years-day* by his **Circumciſion**, at the *Epiphany* by his **Baptiſm**, in *Lent* by his **Faſting** and **Temptation**, on *Good-Friday* by his **Agonies** and **Paſſion**, on *Eaſter-Even* by his **Death** and **Burial**, on *Eaſter-day* by his **Riſurrection**, on *Holy Thursday* by his **Ascenſion**, upon *Whitſunday* by the coming of the **Holy Ghoſt**: He that miniſters ſhould make a pauſe upon that Act which concerns the Feſtival, the ſolemnity whereof will aſſiſt the people at that time more peculiarly and more ardently by that mercy to beg of our good Lord to deliver us.

§.XI. **I**n all time of our **Tribulation**, in all time of our **Wealth**, in the hour of **Death**, and in the day of **Judgment**, *Good Lord deliver us.*]

We are always either under, or near ſome Evil, and therefore it is never unſeaſonable to ſay *Good Lord deliver us*, but there may ſeem to be ſome times wherein we have more eſpecial need of the Divine relief. The old Litanies did therefore particularly fix upon the **hour of Death** and the **day of Judgment**, as the times wherein we ſhould moſt of all need the mercy of God to *deliver us*; yet leſt it might be thought thoſe were the only times, we have now added two words to comprehend the time of our life alſo, *viz.* in the time of our **Tribulation**, and in the time of our **Wealth** or **Proſperity**; and indeed our whole life is a mixture of **Tribulation** and **Proſperity**, all our time is divided between theſe two, and every man hath his ſhare of both: None ſo happy, but they have ſome miſery, nor any ſo miſerable, but they have ſome happineſs at ſometimes; ſo that when we pray to be delivered in our **Tribulation** and our **Wealth**, it is as much as if we ſhould ſay, *In all eſtates and conditions of our life, Good Lord, &c.*

But

But if we take them apart, I. We desire to be delivered in all time of our **Tribulation**, for this is the greatest part of our lives, and the case of most men; and our Saviour hath told us, *In the World we shall have Tribulation*, John xvi. 33. to him therefore, who hath overcome the World, we pray, that he will succour us in our distress. We had reckoned up many particular Evils before, and now, that no kind of affliction might be omitted, this general word is inserted to include them all, in all kinds of suffering, we pray to be delivered. And here we may note, that we do not pray to be delivered from **all time of Tribulation**, we dare not ask that we may never have any troubles, that were an unlawful Petition, contrary to the will of God, and a foolish request also, because we are not any

worse for troubles, but often better

(m) ὁ δὲ χεῖρω
μὴ ποιεῖ ἀνθρώπων
πὺς ἀν τῷ το βίον
ἀνθρώπου χεῖρω πο-
σεῖς; Marc. Anton.
ad seip. l. 2.

(m); yea, we should be worse if we never had any at all; nothing is really Evil but that which would make us Evil men; Affliction doth not so, wherefore we must

not pray to be delivered from it, but in it, that is, that we may not sink under it, but be supported while it remains, and set free after a while, that we may be like *Moses's* bush in the fire of Tribulation, but not consumed, that we may come out of it purified as Gold in the fire. **In time of Tribulation** we are usually tempted to murmuring, impatience, sadness and despair, and we need more than ordinary assistance, both to bear us up, and to take them off in due time; and therefore we pray now, before the Evil day comes; in our *Prosperity* we are mindful of *Adversity*, and prepare for it, by prae-engaging the best of Friends against that time of need to deliver us, saying *Good Lord, &c.*

II. In

H. In all time of our **Wealth**; that is (in the Old Dialect and Original signification of the word (n)) of our welfare and prosperity: Now some may think it strange, if not needless, to pray to be delivered in the time of our happiness, and (as we call it) our best fortune; but such do not consider the Serpents that lurk under these verdant Leaves, the Rocks that lie hid under a smooth Sea.

The *Italians* were wont to say, *Lord deliver us from our friends, and we will beware of our Enemies.* Prosperity comes with so many smiles and flatteries, that it makes us forget all the harm we may receive by it; and our danger is the greater, because we are fearless and unguarded, open to all its strokes, and exposed to its Temptations. *Plenty* and *Abundance* are exceeding apt to make us forget our God, who did bestow them on us; they make our Spirits vain, and our affections loose; they fill our minds with pride and insolence, luxury and profaneness, oppression and cruelty, sloth and negligence, ignorance, yea, and Atheism it self (o): Yea, they add fuel to the flame of every lust and wealth in the hands of an evil man, is a sword in the hands of a Madman (p). Prosperity is often the ruin of those who, if they had been poor and afflicted, might probably have been vertuous and safe: *Adam* sinned in Paradise, *Noah* offended in his abundance, *David* transgressed when he was at

(n) Ἐν παντὶ ἡμεῶν εὐτυχίας. Græc. Versio. D. Dupont. *Wealth* put for *Prosperity* and *Welfare.* Job xxi. 13. Psal. lxi. 23. 1 Cor. x. 24. &c. so in the word *Commonwealth.*

(o) Adeo ex rerum prosperitate luxuria, & luxuriâ ut vitia omnia, ita impietas adversus Deum nascitur. Lact. Inst. l. 2.

Πλεῖστον — βλέπονται παραλαβὼν τοὺς πόνους. Antiph. apud Clem. Alex. Str. r.

(p) Prov. vet. Μη παιδί τιμὴ μάχαιραν. i. e. μὴ παιδί τὸν πλεῖστον. Plut. ap. Stob.

Peace,

Peace, *Solomon* apostatized in his prosperity; the *Persian* delicacies softned and ruined the *Grecian* Conqueror, whom no Arms could overcome; the *Calabrian* delights weakened and subdued the rugged *Hannibal*, and his invincible Souldiers: And few have so strong a

(q) *Rare felicitatis est à felicitate non vinci.* Aug. Verb. Dom. ser. 13.

Virtue, as not to be debauched by a great Fortune (q): So that when we see so many, whose vertue and reputation, yea, whose lives and immortal souls, have been the price of their Prosperity; it may justly make us fear even when we think we are in the best Estate, and will cause us to pray most heartily in the time of our wealth that the *Good Lord* would, &c.

III. *In the hour of death.* This follows in the order of things, and therefore in the method of our Prayers. Let our lives be either afflicted or prosperous, they must end in Death at last; this therefore as it must happen to all, so all the Christian Offices do unanimously beg

(q) *In hora mortis succurre nobis.* Miss. Sar.

Χεῖρα δὲ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, ἐπληρώσῃ. Lit. S. Chrysost.

ut in Christiana sinceraque fide ad finem usque sine dolore perseveremus. Lit. S. Jacob.

a happy death, with variety of Phrase but to the same sense (q), viz. That God may deliver and succour us at our last hour, that we may continue till then in Faith and Patience, and that our passage may be peaceable without shame or torment; which may serve for a Paraphrase on this Petition: And would to God we had the hour of our death, as often in our minds, as we have it in our mouths, or as we hear it founded in our ears from this excellent Litany; for none live so well

as they who remember they must die; and none die so well as they who expect it long before: Sure it is, when

when this dismal hour doth come (as it will e're long) we shall then have extraordinary need of Gods help; for then when we are weak, Sathan is most busie to flatter us into security, or fright us into despair, then our Conscience is apt to accuse us, our sins to amaze us, and many terrors to seize upon us, so that we pray that at that hour the horror of Death may not dismay us, the temptations of Sathan prevail upon us, nor our own hearts too sadly accuse us, that the pains of Death may not hold us so long, nor torture us so violently, as to drive us into impatience or dejection of Spirit, but that God may strengthen us, and his holy Angels stand by us to enable us so to bear the stroke; that we may die with a willing mind; a quiet conscience, and a calm and serene soul, full of glorious Expectations. And although we be yet lusty and strong, it is not too early to begin with this prayer, for we know not how near our Death may be, and how far off soever the time is, we had need prepare while we have ability; for who knows but our Senses and our Reason may be taken from us, so that we cannot pray then; yea, it is usual when the **Agonies** of **Death** approach, to have the mind stupified, the soul busie and struggling to quit it self from its ruinous habitation, and the whole man so disordered, that there is neither opportunity nor disposition for prayer when we have most need, so that the best way is to put up a Petition now for deliverance then; for that is the last part of our Course, the last Enemy to be conquered, the last pain, and the last Scene of sorrow (if we belong to God) if we run this well, fight couragiously, and suffer quietly, we shall never know what labour and opposition, grief and pain means any more for ever: To be delivered from this hour is impossible, and not to be wished, but to be delivered in it, and carried through it into a glorious E-

H

ternity;

ternity, this is the Prayer of every good and every considering man, and if the Lord grant it, we have but one request more, which is,

IV. **In the day of Judgment:** This Consequence is inevitable, and made by the Decree of Heaven, *Heb.* ix. 27. it is here placed last, because it is the last time that a man can be capable of Deliverance; if we be not delivered then, we are left eternally to perish. It is ingeniously observed by *Philo*, That foolish men do think,

(s) Ἀνθρώποι μὲν γὰρ πλείους πικρῶν εἶναι νομίζουσιν θανάτου ἐν δὲ τῷ θεῷ δικαστῇ μόνος ὄντις ἔστι ἀρχή. *Philo lib. de præm. & pœn.*

when they are once dead, all their misery is ended (s); but in God's account it doth but just then begin:

For all our other terrours are nothing to that dreadful day; plague, pestilence and famine, thunder, lightning and tempest; all united;

are not so terrible as this one general *Catastrophe*.

When the Sun shall be turned into darkness, and the Moon into blood; when all faces shall become black and ghastly, and all hearts shall fail for fear; when we shall see the amazing splendor of the Judge above us, and the whole world in flames round about us; when we shall behold the dreadful mouth of the bottomless Pit beneath us; on our right hand the Devils to accuse us, on our left those we have injured to complain against us, within us our own Conscience ready to bear witness to all the accusations; who can imagine the Confusion and Terror, the Shrieks and Cries, that shall every where be seen and heard then, and not shrink with the very apprehension? It is said that a devout Monk did convert a Pagan *Bulgarian* Prince from Infidelity and great impiety, by presenting him with a lively Picture of this dreadful day; the terror whereof I hope will make us most heartily pray to be delivered then,

Sect. II. The Deprecations.

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then, so pray all Christians (r), for a fair Acquittance at that terrible Tribunal. Let us, when we answer to this Petition, fancy our selves standing naked before our glorious Judge, and consider how vain it will be for us to cry *Good Lord deliver us* then. Alas! if we do not prevail now, while it is the time of Mercy,

(r) *In die judicii, Libera nos. Mist. Sar. & κὲ καλῶ ἀπολογίαν τῶν ὁπὶ τῷ ποταμῷ βήμας. Chor. Παράσχου. Lit. Chrys. & S. Jac.*

it will be to no purpose to cry then, when it is too late, and our doom will be irreversible; and therefore when we think hereof, let us beg this highest and greatest, this last and best deliverance with a futable Devotion. And oh how blessed will it be in the midst of all the terrors of that dismal day, to hear the sweet and lovely voice of our Redeemer, saying to us, *Come ye blessed of my Father, &c.* Think what joy it will be to you then for him to own you, to acquit you, yea to take you into his Glories, while the wicked are left to their horror and endless perdition; meditate but of this a while, and it will revive your fervency, and make you seal this last Deprecation with a most hearty *Good Lord deliver us. Amen.*

H 2

SECT.

SECTION III.

Of the Intercessions.

§.I. **I**F the Institution of God be required to make this part of Litany sacred, we have his positive Command, 1 *Tim. ii. 1. to make Intercessions for all men*; if the consent of the Universal Church may add any thing to its estimation, we do affirm that this kind of praying is used by all the Liturgies in the World, and we will demonstrate in the following Discourse, that every one of these Petitions are extracted out of the best and the oldest Forms: If an admirable method will recommend these Intercessions, the *Analysis* will shew, that never any thing was contrived into a more exact Order, which is so curious, and so natural, that every degree of men follow in their due place, and so comprehensive, that we cannot think of any sorts of persons in the World (whom we could wish to pray for) but here they are enumerated. The Prayers of many pretenders to the spirit in these days are usually most large in requests for themselves, but those that were endited by the Spirit of primitive Christianity, breathe nothing else but the height of Charity, they did flow from larger Souls, and were inspired with an universal goodness; for they interceded for all the World, and scarce asked any blessings, but what they desired all Mankind should share in: So that these Intercessions do bear the lively impress of the first and best Ages, and he that doth not admire them is a stranger to the Devotion of the purest times. Let us therefore

fore take heed, that our desires and fears do not both cease together, and that our fervency do not decline, when the former dreadful evils are past; for he that only prays earnestly to be delivered from evil, may love himself, but gives no Testimony of his Charity to his Neighbour, nor of his being like to God; who loveth all Mankind: An Hypocrite may passionately cry for deliverance when the Evil terrifie him; but none can heartily pray for all men, but they whose Souls are free from all evil Passions, **from envy, hatred, and malice, and all uncharitableness,** and the Prayers of such are very acceptable unto God. The solemn word for this part in the Greek Church is *Ἀντιμεν* [*We beseech*] and in the Latin [*te rogamus, &c.*] to which we have only added [*Good Lord:*] And this *We beseech thee to hear us, Good Lord,* is to be repeated by all the Congregation, who to declare they have joyned with the Minister in praying for all that are enumerated in the Petition, and then with an united force altogether, do beg of God to hear them. Now what the Particulars desired are, the following *Analysis* will shew.

§ 2. The third Part of the Litany contains Intercession, and Prayers

I. For others, &c.

2. For all Estates of Men in this Church, desiring

1. For the whole Catholick Church

1. We sinners do beseech thee, and that it may please thee to rule and govern thy holy Church universal, &c.

We beseech, &c.

1. Orthodox and Holy

2. That it may please thee to keep and strengthen thy servant Charles, &c.

We beseech, &c.

1. That the King may be

2. Pious and Devout

3. That—to rule his heart in thy faith, fear, &c.

We beseech, &c.

3. Safe and Victorious

4. —to be his defender and helper, giving him, &c.

We beseech, &c.

2. That his Family may be blessed and preserved

5. —to bless and preserve our gracious Queen—and all the Royal Family.

We beseech, &c.

3. That the Clergy may be

Learned and Exemplary

6. —to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding, &c.

We beseech, &c.

4. That the Nobility may be

Religious and Prudent

7. —to endue the Lords of the Council, and all the Nobility with grace, &c.

We beseech, &c.

5. That the Magistrates may be

Just and Upright

8. —to bless and keep the Magistrates, giving them grace to execute Justice — &c.

We beseech, &c.

6. That the People may be

Prosperous and happy

9. That it may please thee, to bless and keep all thy People.

We beseech, &c.

3. For all sorts of men in the World

4. Especially for our Enemies —

} See Page 103.

II. For our selves, together with others; See Page 103.

1. For

The Analysis of the Intercessions. 103

I. For others

31 For all sorts of Men in the World, praying for

1. Their Unity and Peace

10. That it may please thee
--to all Nations Unity,
Peace, and Concord.
We beseech, &c.

1. Increase
in Piety,
for the Or-
thodox

11. --to give us an heart
to love and honour thee,
and diligently, &c.
We beseech, &c.

2. Their
spiritual wel-
fare,
begging

12. --to give to all thy
people increase of grace,
to hear, &c.
We beseech, &c.

2. Conver-
sion for the
Errone-
ous

13. --to bring into the way
of truth all such as have
erred, &c.
We beseech, &c.

3. Confirma-
tion for the
strong, & aid
for the weak

14. --to strengthen such
as do stand, to comfort
and help, &c.
We beseech, &c.

1. In general,
for all the
afflicted

15. --to succour, help, and
comfort all that are in
danger, &c.
We beseech, &c.

3 Their
tempo-
ral relief
and com-
fort

2. Particularity for the (several)
Estates of all

1. Travellers.
2. Labouring men.
3. Sick.
4. Infants.
5. Prisoners.
6. Fatherless.
7. Widows.
- 8 O. afflicted.

16. --to preserve all that
travel by Land or by
Water, all women labour-
ing with child, &c.
We beseech, &c.

17. --to defend and provide
for the fatherless, &c.
We beseech, &c.

3. For men in
all Condi-
tions

18. --to have mercy upon
all Men.
We beseech, &c.

4. Especially for our Enemies

19. --to forgive our En-
emies, Persecutors, &c.
We beseech, &c.

II. For our selves, together with o- thers, desiring

1. For the outward Man
Plenty of Necessaries

20. --to give and preserve
to our use the kindly
fruits, &c.
We beseech, &c.

2. For
the In-
ward
Man

1. Repentance.
2. Pardon.
3. Reformati-
on.

21. --to give us true repen-
tance, to forgive us all
our sins, negligences, &c.
We beseech, &c.

A Practical Discourse upon the Intercessions.

§.III. **WE** sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way: *We beseech thee to hear us good Lord.*

The Preface which introduceth this part of the Litany is much after the same manner, both in the Eastern

(a) Ἐπὶ δέομεθα, καὶ ὑπὲρ τῆς ἐνομιμασίας ἡμῶν τὸν Θεόν, φωνῆς τῆς δεήσεως ἡμῶν τῶν ἀμαρτολῶν. Euchol. p. 42.

Domine omnipotens, Deus Patrum nostrorum, oramus te exaudi nos. Lit. S. Jacob.

(b) Peccatores te rogamus audi nos. Miss. Sarisb. [totum repetatur à Choro] Rubr. Ebor.

(a), and in the Western Church (b), being an humble request for the acceptance of our Prayers, joyned with a clear Confession of our sins and unworthiness, that so we might not be thought to present these our Supplications before God, trusting in our own Righteousness, but in his manifold and great mercies, *Dan. ix. 18.* It is very true, that *God heareth not sinners*, *John ix. 31.* and therefore it may seem strange, why we, being sinners, should beseech God to hear us: But to this we reply, That it is not all kind of sinners, whose Prayers are not

heard, for if God never heard the prayers of sinners, all mens prayers must be rejected, *for there is none righteous, no not one, Rom. iii. 10.* and *all have sinned, ver. 23.* So that it is obstinate and impenitent sinners, who go on in their iniquities, and neither confess nor amend them, it is these whom God heareth not: But he hears no prayers sooner than those of such, who (though they be sinners, yet) confess themselves to be so, as we here do. The Pharisee said he was righteous, yet God justified

fied him not, nor accepted his Prayer. The Publican was a sinner, and confessed it, as St. *Augustine* notes (c), and was justified and made free from sin; he was a sinner, and was heard while a sinner, or else (saith he) he had remained a sinner still: This Publican we do therefore imitate, confessing we are sinners, and by that very Confession, if it be sincere, we shall remove all those sins which might have obstructed the following Petitions, and hinder their success: Let us pronounce this then with Contrition and Humility, and it will make way for all the rest of these our Prayers.

The *first* of which is that which is most general, and also most suitable for us as Christians to begin with, even for **the Holy and Universal Church**, for we ought to be more concerned for the good of the whole, than of any particular part. In those *Roman Litanies* (which I have seen) there is a Petition or two for our own peace and safety going before this, but that is neither so methodical, nor yet so agreeable to other of the most ancient Forms, which do usually place their Intercession for the universal Church in the first place (d), but however none of them omit it (e), and all of them pray much after the same manner with us, even that this holy Society may ever be preserved and defended, guided and directed by him that is the Lord and Governour thereof: Which request the primitive Christians

(c) *August. contr. Epist. Parmen. l. 2. c. 8. tom. 7.*

(d) *Pro universa Ecclesia Catholica, quæ hic & per universam Orbem diffusa est precamur te. Resp. Domine miserere. Off. Ambrosian.*

Oremus — pro Ecclesia sancta Dei, &c. Sacramentar. S. Gregor.

Ἦν ὑπὲρ τῆς Ἐκκλησίας ταύτης Clem. Const. l. 8.

Ἐπὶ σοὶ δέσμευται, Μνήστην κτίεις τῆς Ἀγίας σου καὶ πόλεως Ἐκκλησίας, &c. Lit. S. Basil. p. 171.

(e) Lit. S. Chrys. S. Marc. & S. Jacob.

thought

thought to be very necessary, notwithstanding Christs promise that he would be with his Church, and lead it into all truth, and preserve it against the gates of Hell, as *Matth. xxviii. ult. John xvi. 13. Matth. xvi. 18.* because the Promises of God do encourage our Prayers, but not make them needless; they give us no dispensation to cease from asking, but fill us with hopes that we shall obtain what we ask agreeable to his will: Nor is it likely when these Petitions were first made (that the Church might be kept in the right way) that the Doctrine of Infallibility was maintained either in the *Roman* Church, or any other part of the Christian world. We do believe indeed with the Ancients, that God will not suffer the whole Universal Church at once to fall into any grievous Error; but that the greatest part of it may be infected with *Herésie*, is apparent from the sad Example of the *Arrian* Blasphemy, which all the Eastern and most of the Western Churches did so stiffly maintain against *Athanasius*, and some very few Orthodox Bishops who took his Part; and that any particular Church may fall into wrong ways, the very *Roman* Church, which boasts of its Infallibility, hath demonstrated; and by many Errors, hath provided that no Church is free from the possibility of being deceived: So that it is very necessary for us to beg of God to **rule and govern all Churches in the right way**, which if left to themselves, would soon fall into the wrong. And if we consider how great and eminent parts of the once Catholick Church are now swallowed up with Turcism, eclipsed with Herésie, clouded with Superstition and Idolatry; and how, of those Parts whose Faith is right, their Manners are very Evil, God knows we had need cry earnestly for the reducing those who are in the wrong way, and the preservation of such as are in the right. While the Churches err, the People cannot

cannot be expected to do other than follow their Leaders; therefore the good Lord guide them who are Guides to others, that the whole Church together may go in the right way, to the right end, even eternal life, *We beseech thee*, &c.

Concerning which Response *We beseech thee*, &c. as we have before shewed its Antiquity; we may now add this concerning its usefulness, That the necessities of all Estates of men being very many, and yet it being our duty to commemorate them all, these Intercessions are divided into little parcels; and to prevent weariness and distraction, there is a little pause made after every particular, that the people may have time to reflect upon what they have asked, and with a peculiar importunity enforce every one of these requests, by this *We beseech thee*, &c. so that this Response is a rare help to their Devotion, and every word of it is significant; for there we declare that we ask every thing with humility and earnestness by the Word [*We beseech*,] and also with Faith by calling him we pray unto [*Good Lord*.] We seek not to Saints or Angels to hear us, but to our God alone we cry *We beseech [thee]* to hear us: And that our answering with an audible voice may not tempt us to ostentation, these words do set him before us whom we are praying unto, even our good Lord; and if we say them sincerely, they are a declaration that we do not suffer our minds to rove after any impertinent or vain things, nor yet regard our Neighbours censures of us, but are only desirous that the Good Lord may hear us, who can help us, and give us all that we pray for. All which shews the stupidity and baseness of those who are mute at this part of this excellent Litany, whose bodies are present, but their souls (it is to be feared) are absent from this Service, for whosoever would perform it with a present mind, cannot be better helped by any means,
than

than by carefully attending when and how he ought to say this devout Answer, *We beseech, &c.*

§.IV. **W**hat it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant CHARLES, our most gracious King and Governor] *We beseech thee, &c.*

St. Paul hath so expressly charged that Intercessions should be made for Kings, 1 Tim. ii. 1, 2. that there is nothing that hath been more punctually observed by all the Catholick Church in all Ages; it were endless to cite

(f) Athenag. legat. pro Christ. p. 40. Arnobius advers. gentes, l. 4. p. 152. Tert. Apol. cap. 30. & 31. & 39. Dionys. Alexand. ap. Elmenhorst.

all the proofs of this, which Antiquity doth afford, and shall suffice only to point out a few of the most eminent places (f) in Christian Authors, and to set down in English some of the principal Petitions, which were made for the

King in the Litanies of the Western, and of the Eastern Church, that so it may be seen what Presidents our Litany hath followed herein :

First That of St. Clement thus expresseth it ;

Let us pray for Kings, that under them we being peaceably governed, may lead a quiet life in all godliness and honesty.

St. Chrysostom thus :

Let us beseech the Lord for our most religious and divinely-protected Kings, for their whole Palace and Army. Answ. *Lord have mercy.*

Let us beseech the Lord that he would fight on their side, and subdue every rebel and enemy under their feet. Answ. *Lord have mercy.*

The Ambrosian Office thus :

Let us pray——for thy Servant N. our Emperour, and thy Handmaid N. our Empress, and all their Forces. Answ. *Lord have mercy.*

The

The Sacramentary of St. Gregory thus :

Let us pray for our most Christian King N. that God and our Lord may make all barbarous Nations subject to him, for our perpetual Peace.

The modern Roman Litanies thus :

That thou wouldest vouchsafe to grant to our King and our Princes, Peace and true Concord and Victory. Answ. We beseech thee, &c.

But most fully the Liturgy of St. Basil, where they pray thus :

Remember, O Lord, our most religious and faithful Emperors, whom thou hast thought fit to set over the Earth, adorn them with the Armour of Truth, and of thy favour, cover their heads in the day of Battel, strengthen their arm, and exalt their right hand, confirm their Kingdom, and subdue unto them the barbarous Nations that delight in War; grant them a well-grounded and unshaken Peace; put into their hearts good things for thy Church and People, that in their Tranquillity we may live quiet and peaceable lives in all Godliness and Honesty.

Out of all these illustrious Patterns hath our Church compos'd these three Petitions for the King, which are now to be considered : The first, even this forecited, is a Request, That our most **Gracious King** may be preserved in the right Faith and the true Religion, and that he may adorn it with a holy Life and Conversation, which doth well follow the former for the Churches being **ruled and governed in the right way**, because the several parts of the Church either are, or ought to be ruled and governed by Kings and Princes, that are supreme under Christ in their several Dominions, so that if they believe aright, and live holily, the Church is likely to be guided in the right way. It is therefore not only for the welfare of the Church in general, but for the advantage of the Kings own particular, that we
make

make this prayer for him. In the first beginning of Christianity the Governours of the World were Heathens and Persecutors, and then they prayed for their Conversion; but now (blessed be God) our King is Christian, and a Defender of the true Faith: His happy Ancestors, of blessed memory, have set up the right Worship of God, reformed by Scripture, and the best Antiquity; in this his Majesty hath been educated, this he hath re-established, and constantly maintained, so that we can only pray that the good Lord will preserve him in the true Faith, and keep him firm in that excellent and primitive way of Worship which he doth profess and observe; we are to pray that no cunning may entice him, nor no opposition enforce him to desert the sincere, rational, and true Religion, which he hath so graciously asserted and secured, by Promises and good Laws, by his Example and all other good Means, and every good Subject and every true Protestant will say, *We beseech, &c.* But we do further pray that our King may adorn the best of Religions with **Righteousness and Holiness of life**, which is the most acceptable way of worshipping Almighty God, *Ecclus xxxv. 1, 2, 3.* yea, he cannot be truly worshipped (no not by those of the best Principles) if they live unrighteously. It is the eternal interest of Princes to live holily, for their earthly Crowns will fade, and then will Holiness procure them a never fading Crown, and a Kingdom that shall endure forever, to which they cannot attain without it, *for without holiness no man shall see the Lord.* There is no more Exception or Dispensation for Princes at God's Tribunal, than for meaner Men: But besides, we may justly beg this as well for our own sakes as for the Kings, because there is not any more effectual means to make Piety universal, than the good Example of those in eminent Authority: The clearest Rules, and most vigorous Exhor-

Exhortations prevail not so much, as a great and good Example (g): And oh how happy is it, when it is the very fashion to be vertuous, and accounted rude and infamous to be vitious! Under a religious and holy Prince most men will be holy, and all will desire to seem so, and however avoid all publick Enormities; so that if we love Religion, or our Country, if we love the Person of our Sovereign, or wish his eternal happiness, if we desire the glory of God, and the Salvation of many Souls, let us unto this excellent Request say most devoutly, *We beseech thee, &c.*

(g) *Vita Principis perpetua censura est, ad hanc dirigimur, nec tam Imperio nobis opus est quam Exemplo.* Plin. Paneg. ad Trajanum.

Τίς γὰρ αὖν ἠδύλεον ἀπειθεῖν, ἄρῶν τὸν βασιλεῖα πεποιθένον. Zenophon in laud. Agellai.

§. V. **That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.]** *We beseech thee, &c.*

That illustrious place of Solomon, *Prov. xxi. 1.* That the Kings heart is in the hand of the Lord, is so eminent, that it is cited by a Heathen Author (h), and became a Monitor to the Christians to apply themselves to God, not only to direct the Actions, but **to rule the heart** of their Kings also; and verily be the profession never so fair, and the outward Acts never so plausible, the Religion is not sincere, nor will it be lasting, unless the heart be right; of which *Jehu* is a sad instance, who after all his pretended zeal against Idolatry, when his secular ends were served, he himself became an Idolater, whereof

(h) *Themist. Orat. 9. νόι sententia ista citatur, & liber Solomonis indicatur per γεγενημένα τῶν Ἀσσυρίων.*

the

the holy Text gives us this reason, *Because he took no heed to walk in the Law of the Lord God of Israel with all his Heart*, 2 Kings x. 31. so that it is our Interest to pray, That Religion may be rooted in the **heart** of the Kings Majesty, and then he will easily and readily encline to do all good, and to fly all evil; a Prince whose heart is full of heavenly Love, is zealous for God's glory: sincere in his Devotion, constant in his Faith, a Father of his Country, a Lover of the Church, a Dispenser of Justice, a Friend to Good, and foe to Evil men, finally, He is all that is desirable: Nor must any think we seek our own happiness herein, more than our Sovereigns, for as St. *Augustine* well discourfes; *We Christians do not esteem our Emperours therefore happy, because they reign successively, and long, and peaceably, because they are feared and victorious, but we say they are happy if they rule Righteously— if they use their power to propagate the worship, and serve the ends of Almighty God, if they themselves do fear, and love; and worship him, and do principally seek that*

(i) Aug. de Civ. Dei, l. 5. c. 24. *Kingdom where they shall have no Competitors, &c. (i):* For if Kings be such, and do these things, they

shall be happy for evermore: But further let us observe the several particulars which are here prayed for. The heart considered naturally is the Fountain of Life, and taken (as here) morally it is, the spring whence all our Actions flow, and according to the Dispositions thereof all our Deeds are either well or ill done, so that here are reckoned up all those Dispositions of the **heart** that conduce to the well-doing of any Action: *First*, if the **heart** rightly believe God's Truth, prudently **fear** his Anger, and ever **love** his favour, all our Actions will be begun well. *Secondly*, if our **hearts** firmly trust in God, they will be well carried on. *Thirdly*,
if

if our Hearts ever **seek** his honour and glory, they will be accomplished and aim at the right end; **Faith** will keep us from evil Principles, **Fear** from wicked Practices, and **Love** will make us ready to do good, **Assurance** in God will carry us through all difficulties, and **Zeal** for his **Glorie** will make all we do acceptable and rewarded; so that if we apply it to the *King*, it is a Prayer, that his **heart** may be replenished with all those gracious Qualifications, that may fit him to begin, continue, and end all his Actions in the **fear**, and to the good liking of Almighty God; that his **heart** may be replenished with true **Faith**, whereby he will constantly put his trust and **Assurance** in God; and that he may be ever kept in the Fear and Love of him, whereby he will always be moved to seek God's honour and glory. *In fine*, We pray that our gracious King may be endued with so real a Piety, that he may begin every good action upon noble Principles, go on in it with courageous resolutions, and finish it with sincere and excellent intentions; so shall he be beloved by God, and honoured by all good men, yea, his Memory shall be blessed in after-Generations; wherefore *We beseech thee*, &c.

§.VI. **That it may please thee to be his Defender and Keeper, giving him the Victory over all his Enemies:] We beseech thee, &c.**

It was the saying of our Royal Martyr K. **CHARLES** the *First*, concerning our present Sovereign, That he rather desired his Son (k) should be *Charles le bon*, than *Charles le grand*; for vertue and goodness was better than Felicity or Greatness in the Opinion of that blessed Prince: and accordingly the Church makes the first, and the most of her Petitions,

(k) Εἰκὼν Βασιλέως. § 27.

tions, for the spiritual good of the King, yet so as not to omit to pray for his temporal welfare also. If we prevail in the former Requests, and obtain Grace for our Sovereign, that very Piety will engage Almighty God to defend and keep him, for he hath a peculiar care of the righteous, and usually will subdue their Enemies; yet if for the Peoples sins a religious Prince be permitted to fall into the hands of his Foes, our late holy King is an illustrious instance, that Faith and Patience, Innocence and Integrity do make a suffering Prince more glorious than if he had always lived in safety and prosperity, yet because a King can never suffer alone, but the most or the best of his Subjects always suffer with him, and his fall shakes the very foundations of Church and State; therefore we pray, that our God will please to defend and keep him safe: And herein also we imitate the ancient Christians, one of whose Petitions for the Emperors was, That they might be safe and victorious, as appears not only by the former Quotations, §.4. but by

(1) *Exercitus fortes.*

Tert. Apcl.

Pro arcendis hostibus.

Cypr. ad Demet.

ὑπὲρ τῆς βασιλείας αὐτῶν ὅπως ἀσφαλῶς διαμείνῃ περὶ σὺ χόμεθα. *Dionys. Alex.*

many other undeniable Testimonies (1); and in those days when the Emperours believed, they did ascribe their safety as much to the Churches Prayers, as to the Pretorian Bands. The King, although he be above all in Dignity, yet he is but a Man; and though his life and welfare be an inestimable Treas-

ure to the whole Nation, 2 Sam. xviii. 3. yet this Treasure is in an Earthen Vessel, 2 Cor. iv. 7. His Person is liable to as many and more Casualties than meaner men are; so that we had need to beseech him that never slumbers nor sleeps, that he will keep him night and day, in times of Peace as well as Warr. 'Tis true, His Majesty is very well provided of Guards and

and Armies, Ships by Sea, and Forts by Land, he is stored with Armour, Artillery and Ammunition; but if we do not pray for the Divine Protection, all these cannot defend him; except the Lord keep him, the Watchman waketh but in vain, *Psal. cxxvii. 2.* Force may overcome all worldly defence, or Money may corrupt them, Policy and Secrecy may circumvent them, or Treachery and Falshood may betray them; but no Force is too strong for God, no Gifts can bribe him, no Cunning deceive him, no Treason prosper against him, or those whom he defends: So that if our Sovereign be (as he deserves) dear unto us, and his safety desirable by us, where can he be so safe as under the Eye and the Arm of Almighty God, to which we daily do commit him? And as for extraordinary dangers, if any enemies rise up against him from abroad, or any Traitors and Rebels oppose him at home, we always wish and pray the ~~Victory~~ may fall to his side, for his Enemies are ours also, let them pretend what they will, Liberty, Priviledges, or Reformation of abuses, still they are disturbers of our Peace, hinderers of our Prosperity, and such as seek the ruine of the Society in which we live; so that we will pray they may never prosper, and we may justly hope this Prayer shall be heard (if our sins do not hinder), because *whoever resisteth the Powers which God hath set over us, he resisteth the Ordinance of God, and shall receive to himself Damnation, Rom. xiii. 2.* Prov. xxiv. 21, 22. if any therefore rebel against the King, he becomes an Enemy to Almighty God, and we hope, he will not suffer those to prosper here for whom he prepares damnation hereafter. We will only add, That the Church hath put in all the Enemies to the King's Majesty, and therefore here we may enlarge our Petition, and pray against his secret and disguised Enemies, for he hath more Enemies besides

those, who draw out the Sword against him: Namely, such as seek to withdraw from him the love of his Subjects, such as design their own advancement, though by

(m) *Principibus nemo ex animi sententia suadet, dissuadetque — sed una omnium contentio est, quis blandissime fallat.* Senec. de benef. l. 6. c. 30.

(n) *Non deerit Alexandro talia concupiscenti perniciofa adulatio.* Qu. Curtius.

his ruine, as also all those Flatterers (m), and pernicious Parasites (n), who usually flock about the Courts of Princes, and seek to rob those whom they pretend to serve, of their Innocence and Eternal Happiness: Such as these are the fomenters of Sin and Vanity, and would seduce the very best of men; they seem Friends, but are the worst of Enemies; the Rebel seeks to deprive his Prince of a Temporal;

but these of an everlasting Kingdom, but when they are discovered they are conquered; for Princes hate none more justly, nor more irreconcilably, than those whom they find have deceived, abused and dishonoured them under the shew of duty and obsequiousness: For our parts, let us intirely love the King for the Lords sake, and for his own sake let us wish well to his soul and body, let us heartily desire his present and future happiness, and then we may safely pray for the discovery and suppression of all his Enemies whatsoever, and to this Loyal Petition we shall unfeignedly say, *We beseech, &c.*

§. VII. **T**hat it may please thee to bless and preserve our gracious Queen Catharine, James Duke of York, and the rest of the Royal Family.] We beseech thee, &c.

We have observed before, that the ancient Christians were wont to pray for the Imperial Family in general, when they prayed for the whole Palace, and desired God to give them a safe House; and we have also noted, that the *Ambrosian* Office mentions the Empress by name, and may now add, that *Athenagoras* in his Address to *Antoninus* and *Commodus*, in behalf of the Christians, assures those Emperors, that those of his Religion did daily pray to God for their Empire, that the Father might leave it to the Son in a just and perpetual Succession (ο): From which it is apparent, that we ought not only to be concerned for the person of the King, but for his near Relations, and for the whole Royal Family; and here we pray that God would please to bless this Family by increasing their number, and to preserve those that already belong unto it: We pray for all those from whom Kings may descend, or who may themselves come to the Royal Dignity, that God would bless them with all good, and preserve them from all evil; for these two words **bless** and **preserve** do comprehend all that can be desired, either to make them a blessing to us, or happy in themselves here or hereafter. We pray now for these, who are at present of his Majesties nearest Alliance and Consanguinity, and after-Ages will pray for others. The persons are changed often, but the place is that we must regard; for whosoever is

(ο) Περὶ μὲν τῆς ἀρχῆς τῆς ὑμετέρας εὐχομεθα, ἵνα πάντες μὲν πατρὸς πατρὸς καὶ τοῦ ἀρχαιότατον διαδέχησθε τὴν βασιλίαν. *Athenag. legat. pro Christ.*

Queen, or Heir apparent, or of the Royal Line, their place and dignity requires that we should pray to God for them, because in an ordinary way of Providence, the Felicity of the next Generation depends much upon the Virtue and Piety of those in these places; so that for our own, and our Posterities sake, we ought here to add, *We beseech thee, &c.*

Adore of this Subject, see Comp. to the Temple, Sect. xvi.

§. VIII. **B**ut it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy Word, and that both by their preaching and living, they may let it forth, and shew it accordingly:] *We beseech thee, &c.*

The High-Priest among the Jews was by Gods own appointment next in dignity to the King; and the Heathens by the light of Nature reckoned their Priests in the second

(p) *Aegyptiorum*
Sacerdotes post regem
secundi. Al. ab Alex.
l. 2. c. 28.

place (p): Agreeable whereunto the Piety of our Ancestors hath assigned unto the highest Order of

the Clergy a place next unto the Royal Family; for our religious Fore-fathers believed they did honour the King of Heaven, by conferring honours upon his Ministers; and therefore the Litany of our Church places the Ecclesiastical Orders here in a very proper place. Many of the Ancient Offices put this Petition before that for the King, not out of Ambition, but because it might follow that for the Catholick Church, that when they had prayed for the Church, they might beg a blessing on the Guides thereof; yet I judge the Order we follow to be more natural and more unexceptionable: But whatever be said of the place, certain it is that all
Offices

Offices of the Greek and Latin Church do agree in this, that all pray for the principal Orders of the Clergy, as may be seen by these Examples.

Let us pray for all Bishops, for all Priests, for all Deacons——that God would preserve and keep them. S. Clement.

For our Arch-bishop—the venerable Priests, the Deacons in Christ, and all the Clergy——let us beseech God. Answ. Lord have mercy. S. Chrysostom.

Remember, O Lord, our Arch-bishop——and grant that he may be long preserved to thy Church, in safety and honour, in health and to a good old Age, rightly dispensing the word of Truth, &c.——Remember, O Lord, all faithful Bishops——Remember, O Lord, the Priests and Deacons in Christ, and all Ecclesiastical Orders, let none be ashamed who compass thine Altar, &c. S. Basil.

That thou wouldest vouchsafe to preserve in thy true Religion, our Apostolick Lord, and all other degrees of thy Church——That thou, &c.——all Bishops and Abbots. We beseech thee to hear us. Officium Sarisb.

These and all other Litanies, as we may see, do mention all the principal Orders of the Church; but as to the particulars asked in their behalf, none is more exact and compleat than this of ours, which imitates an older Form by far than any of these, even that Prayer which Moses made for Levi, above 3000 years ago, recorded Deut. xxxiii. 8. *Let thy Urim and Thummim be with thy holy one:* Which two words, as the most and best Translators agree, do signifie *Illumination* and *Perfection*, that is, that they might have **true knowledge & understanding**, and might **set it forth** by an upright and sincere life: Even so we also do pray, 1. That God would illuminate the Clergy **with true knowledge and understanding of his Word**. They are by their place to be the *Lights of the World*, Mat. v. 14. and their

Office is to *turn men from darkness to light*, Acts xxvi. 18. But they do not like the Sun shine by an inherent, but as the Moon by a borrowed light: So that if they want wisdom, we must ask it of God, who is the Father of Lights, *James* i. 5, 17. There is Science falsely so called, 1 *Tim.* vi. 20. which is a heap of undigested and unsan-

(q) Οὐκ ἐν μα-
θήσει γεγυμνάτων,
ἀλλ' ἐν ἀληθείας
γινώσκει πλὴν σοφίαν
δείξεται Plato.

ctified Notions; tending only to make men proud and contentious

(q): This is not that which we crave for our spiritual Guides; but true, solid, and useful Learning, whereby they may have a Right

Notion of the best things; such knowledge as is accompanied with humility, and tends to make the ways of Salvation plain to all men. We pray that God would bless their Studies, and sanctify their parts, so that they may want none of that Learning which may fit them for their Office; for they are to guide others, and if they themselves be blind, their followers must fall into the ditch, *Math.* xv. 14. And because all Learning is useless to those of this holy Function without the knowledge of Scripture, we pray they may have a clear **understanding of Gods Word**; whereby they may be thoroughly furnished for every good work, 2 *Tim.* iii. 7. that is, for every part of their Ministerial Office. All other knowledge is only necessary to a Divine in order to make him fully understand the Word of God; so that all his studies ought to be directed this way, and whatever he knows that is not to be referred hereunto, is ornamental, not necessary: For by the Word of God they must try the Spirits, and convince Gain-sayers; by this they must instruct the Ignorant, and comfort the Disconsolate; by this they must convert Sinners, and build up those who are converted; wherefore by all means we must pray, That he who writ this Word for the benefit of

of his Church, will please to make them understand it, who out of it are to teach his Church, which is the right way to everlasting Life. And as we pray they may have this **true knowledge**, so that they may not have it to themselves alone, as a Candle under a Bushel, or a Talent hid in a Napkin (r), but that they may improve their Talents, and hold or set forth and shew their Light, *Phil. ii. 16.* to shine unto all that are in Gods house, *Marth. v.*

15. Now there are two ways whereby they may set forth their knowledge for the benefit of others.

1. **By their Preaching**, plainly, elaborately, and practically; for hereby they do instruct and perswade, reprove and warn, exhort and comfort; by this Ordinance the Gospel was propagated, and the Faith was first planted; by this not only Sinners are converted now, but those that are good are made better (s), their Faith is strengthened, their Devotion elevated, and they encouraged to every part of their duty. **Preaching** is an excellent and useful Ordinance in it self, much used by the primitive Fathers, whose admirable Homilies and Sermons are yet extant, whereby we may perceive they scarce omitted one day in greater Cities, wherein they did not preach to the People; but then they did live as well as preach Holiness, which is the next particular, the second thing asked for *Levi, viz. Perfection.* For 2. we pray, That they may **shew it forth by their Living**, even that their Lives may be answerable to their Doctrine, and that they themselves may walk in that way which they invite others into, lest it

be

(r) Ἀδίκον ἔχει
παρὰ μὲν δαὶ δὲ οὐκ
ἐν ἀγῶνι καὶ ἀγῶνι,
καὶ ἀκαρπῶς διακονῶν
οὐκ ἔστι ἀποδοῦναι.
Maxim. Tyrius.

Paulum sepulta distat
inertia celata virtus
— Horat.

(s) Fortibus assuevit
tubicen prodere, quo-
que
Dux bene pugnantem
incitat ore viros.
Ovid. de Pont. lib. 3.

be said of the Christian Clergy as it was of the Heathen Philosophers, *Who is there of them that esteems not his Principles as Instruments of Ostentation rather than as Rules of Life? Who obeys himself, or observes his own directions?* — and yet it is most unsufferable for a Philosopher to err in his Manners, because he fails in that Art of which he pretends to be Master, and professing the Art of Living well, he offends in his own life. *Cicero Tusc. quest. l. 2.* I confess a learned and eloquent Preacher may very much illustrate the Commands of God, but the liveliest and loveliest Picture of them is given by those whose Conversations give shadow and colours to the naked Lines: **To live accordingly** is the best demonstration of a Clergy-man's true and right understanding of God's

(r) *Efficacius est vita quam lingua testimonium.* Cypr. de dupl. Mart.

(u) Βίη ἀνδρός μάλλον ὠφελεῖν πείθειν ἢ λόγος. ἀνδρὲς ὁ μὲν γὰρ καὶ σιγῶν ὠφελεῖ, ὁ δὲ καὶ βοῶν ἐνόχλει. Isidor. Pel. Epist. 271.

word (r), and sets forth his real skill in Divine things. It is that Qualification, which can worst be spared of the two, saith an ancient Bishop (u), and a Clergy-man of meaner parts, and a pious life, may do more good than one of vast Learning, but of an evil Conversation; for such as these do give the World occasion to think they do not believe their own Assertions; but all men may discern that the Pious are in earnest, for they live by their own Rules. So that all the Clergy ought to put up this Petition most heartily for themselves, and for one another: And if the People consider what great and excellent blessings they receive under a learned, a laborious, and pious Clergy, they will most affectionately also recommend this Petition with their *We beseech thee, &c.*

§.IX. **W**hat it may please thee to endue the Lords of the Council, and all the Nobility with grace, wisdom and understanding:] We beseech, &c.

The next order of men to be prayed for, is those that are eminent in the State, which in the two Greek Offices are mentioned by the name of those in the Palace (w), and these by reason of the height of their dignity, and the weightiness of their charge, do also need our particular Prayers:

(w) Παρὰς τῆς
πυλαίας. Lit. S. Chrys.
Τῶν ἐν πυλαίᾳ
Lit. S. Basil.

First and principally the Lords of his Majesties Council, who are usually elected out of the greatest Nobility, and their prudence and piety is of extraordinary concernment both to the King and the whole Nation: For our Princes do not rule us by their own Arbitrary Will and Fancy, but have ever been wont to chuse the wisest and best of their Subjects, with whom they do deliberate and advise concerning all Affairs of Importance, remembering the words of the wisest of Kings, *In the multitude of Counsellors there is safety*, Prov. xi. 14. and following

the Example of the most prudent Monarchs (x). When one asked *Anacharsis*, How a King might become most famous; he answered, *If he be not wise alone* (y): And truly it is the truest wisdom in a Prince (that cannot see all with his own eyes) to be willing to be advised, and able to chuse the best advice: But now if these Counsellors

(x) *Semper san-
cum optimatibus, non
solum res bellicas, sed
etiam civiles, prius-
quam faceret, consu-
lit.* Jul. Capitol. de
Marc. Anton.

(y) *Plutarch. Sym-
posiac. & Stob.*

prove to be void either of Grace or Prudence, a King had as good have none at all: There are many
Counsellors

Counsellors (saith *Solomon*) which counsel for themselves, and with *Rehoboam's* Parasites; chuse rather to comply with their Masters culpable inclinations; than to venture his displeasure by putting him upon more profitable and safer things (2). But these are not faithful Counsellors, because they seek the Kings favour rather than his welfare:

(2) Συμβουλὴ
μὴ τὰ ἡδίστα, ἀλλὰ
τὰ χεῖροῦ. *Solon* ap.
Diog. Laert.

And yet they are often disappointed, for *Augustus* loved *Agrippa* better, because he had the honesty to contradict him, when the Cause required it; and if a smooth adviser rise more suddenly, yet a faithful one stands more firmly. Let us therefore pray that his Majesties **Council** may be endued with **Grace**, and then they will advise things honest and just, such as shall please God, and procure his blessing; and that they may be endued also with **Wisdom and Understanding**, and then their **Council** will be prudent and discreet, advantageous and successful. **Grace** will make them they shall never deceive their Master, **Wisdom**, that they shall seldom be deceived themselves. **Grace** will prevent them from proposing base and dishonourable things; **Understanding** will hinder them from promoting unprofitable and unsuccessful designs. And oh how blessed is that Prince that is incircled with such a **Council**, the Members whereof are pious as well as wise, loyal as well as expert, being both able and willing to advance his real interest! They are a blessing to their Master, and to the whole Kingdom.

II Yet we must extend this Petition a little farther, and desire the same thing for **all the Nobility**, both *Major*, as Dukes, Marquisses, Earls, Viscounts, and Barons; and *Minor*, as all lower Degrees of Gentry; for all of noble Parentage and honourable Descent, that all these may also be endued with **grace, wisdom and understanding**.

Understanding. Grace and Prudence is the truest Nobility (a): And an honourable name without these is but a shadow, nor doth it gain the persons which wear it any true honour from wise and good men. When a man of noble extraction, and a great fortune, is learned and prudent, religious and holy, his Nobility gives a lustre to his Knowledge and his Vertue, and these make his Nobility still more illustrious: Such a Persons honour consists not so much in his Titles, as in the universal esteem of all that know him. Nor is there any thing that more promotes the Interest of Vertue, than when Men of Power and large Fortunes do use their Eminency to encourage Vertue, and are themselves Examples of it; for those who are under them are afraid to do Evil, when their Lords do well: And doubtless they have a blessed opportunity put into their hands to become happy Instruments of propagating Piety among their Families, Tenants and Neighbours; whilst some for Love, others for Fear, will strive to imitate and oblige a great & a good Man. And it shews a Noble man to be wise as well as gracious, when he treads in Vertues path; because this preserves his Life, his Estate, and Honour; it makes his Memory blessed, and confirms his Family for many Generations. On the other side a vicious or foolish person in eminent place, casts more dishonour upon his Noble Progenitors (b), than he derives Honour from them, and his Dignity doth only make his Crimes and Weaknesses the more conspicuous (c), and his Person more generally hated or despised: If they want prudence or

(a) Μία ἀλυσὶς
νὴ δ' ἐνείκεα ἢ δ' ἐν-
βρα. Gregor. Naz.

Quod optimum, no-
bilissimum. Vellei. Pa-
terc. hist. l. 2.

(b) Ἀνδρῶν ἡ-
ρώων τέχνα πημάτων
Proverbium Græc.

(c) In maxima for-
tuna, minima licentia
est. Salust. in Catil.

grace,

grate, we see they forget their Dignity, and disparage themselves by infamous and vile Courses; and alas! they do not perish alone, for many will follow their Exam-

(d) *Libentius omnes deteriora sectantur, & facilius mala institutio depravat bonos, quam bona emendat malos.* Salv. l. 7.

(e) *Primi exitio sequentibus sunt.* Sen.

amples (d), and so they must answer for being the occasion of many mens Damnation (e). They make good men grow bad, and evil men bold in the highest Degree, when so great a man is the Patron and Pattern of their Vice; and who shall admonish such as these of their follies? Who shall reprove their

faults, or save them from Perdition, when their emipence makes them scorn the Charity of such Friends? There is seldom any remedy till these courses end in the Extirpation of Vertue out of the Family and Retinue of such Persons, and finally in the ruine of the Estates and Family it self: Of which this Age affords deplorable instances, sufficient to make us all pray for the preservation of all the Nobility yet remaining, and to subjoyn here also a most hearty Supplication to the Lord to *hear us.*

§.X. **T**hat it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain Truth:] *We beseech thee, &c.*

This is another branch of the former Petition; for there we did pray for all the Nobility in general, and here for such of the Nobility or Gentry as bear eminent Offices in the State. It was the advice of *Jehro* to *Moses*, that he should chuse for Magistrates *able men*, *Exod. xviii. 21.* that is (saith *R. Salom*) rich and noble Persons, who need neither fear the anger, nor court the favour of any, and who are out of the danger, as well

as the necessity, of taking Bribes: For which Reasons the most of our Magistrates are of the better Rank of men, and here we do particularly pray for them, according to the Example of the primitive Offices (f); and in Obedience to the positive Command of God; who enjoyns us to pray, not only for Kings, but for all in Authority (g). The Petitions we make for them are, *first*; more general; That it may please God,

(f) Τῶν — τῶν ἐν ὑπερχῇ διακονούντων S. Clemens 1 Ep. Tim. ii. i.

Μνησθητι καὶ ἐπὶ τοῖς ἀρχαῖς καὶ ἐπισκόποις Lit. S. Basil.

Pro Imperatoribus, pro Ministris eorum & potestatibus. Terr. Apol.

(g) ὁ — τῶν τῶν ἐν ὑπερχῇ ὄντων 1 Tim. ii. i.

1. **To bless** and prosper them in doing their Duty. 2. **To keep** and defend them from all harm and danger; and if his blessing be with them, and his Providence over them, they shall be safe and happy. And we may very lawfully hope this Request shall prevail for the **higher Powers**, because they are ordained of God, they have a part of his Honour, and are his Vicegerents: which as it ought to move them to imitate his righteous Administrations (h), so it may encourage all to expect that God will **bless and keep Magistrates** in their Office, since he hath called them unto it. *Secondly*, we do more especially pray to God to endue them with inward

(h) Ἐδωκεν ὑμῖν πλεονὴν τὴν ἐμὴν, καὶ τὴν ταπεινὴν καὶ τὴν κληρονομίαν ἐν ἐμῇ κελευσέτω. Resp. ad Orthod. qu. 142.

Grace. It is not enough that the **Magistrate** be outwardly prosperous, unless he be also endued with Gods **Grace**; because without **Grace**, he can hardly be expected to **execute Justice** or **maintain Truth**. The end of the **Magistrates** Office is, as to Secular matters, to **execute Justice**; as to Religion, to **maintain**

maintain Truth : Now for the first, A Magistrate needs the Grace of God to endue him with wisdom and prudence, to find out what is just, and with patience and uprightness to hear and determine all Causes and Controversies that come before him ; which is one part of the Execution of Justice, the giving unto all men what is their due. Another part of the Execution of Justice relates to Malefactors; for they are to suppress and punish Evil-doers, examining their Crimes, and not only passing Sentence on them, but taking care that it be duly put in Execution, lest if they be condemned and not punished, it prove an Encouragement to the wicked, and make the Law contemptible : Now as the Magistrate needs wisdom for the former part of his duty ; so for this he ought to have courage, and a magnanimous spirit, not caring who he offend, if he do but act righteously. It is true, a strict and upright Magistrate may very like give offence to some ; but it was a foolish thing in *Chrysippus* to say he would not at all be a Magistrate, lest if he carried ill, he should displease the Gods ; if well, he should offend the People. May therefore our Magistrates be endued with Grace, & that will give them such wisdom, as always to find out what is just, and such Heroick Resolution, as not to value whom they displease, so they please God by executing true Judgment. The Second Part of the Magistrates Office is to maintain Truth; that is, not only to see the true Religion established, but to defend it when it is once established, by restraining all false Doctrine, Heresie, and Schism, and either wholly suppressing them, or so keeping them under, that they may not be able to do mischief to the Truth : Or in another sense, we may apply this maintaining the Truth, to be the providing an honourable subsistence for those who preach the Gospel in this Nation (where our pious

An-

Ancestors have already made ample Provisions, if they were not Sacrilegiously alienated). Here we pray, that our Magistrates may secure the Churches Revenues, and punish all sacrilegious Attempts, that so Religion may be defended, and prosperous from Age to Age: And both these must go together in every State; for **Justice** and **Truth** fall or stand together. Religion cannot fail, but it will be the ruine of Laws, and (it is to be feared) of Government also. Wherefore the Lord put his **Grace** into all their hearts who are chosen into places of Trust and Authority, that they may promote Justice, and favour Religion, making both the Church and the State to flourish: And when we consider how full of comfort and honour such Administrations will be to the Magistrates themselves; how much they will tend to the suppressing of Evil, and the quiet of Good men; and finally, how surely they will bring Peace and Happiness, and Gods blessing upon the whole Nation, certainly it will cause both the Magistrates and People, both the Governours and the governed, all to subjoyn to this Petition also most heartily their *We beseech thee,* &c.

K

§.XI.

§. XI. **That it may please thee to bless and keep all thy People:]** *We beseech thee, &c.*

There must be in every Society of men some Superiours to govern, and others Inferiour to be governed, and so there is in this Nation. The higher we prayed for before, and now we pray also for the last and lowest of the three Estates, viz. all the Commons of this Land, who are the most numerous, though the least eminent; and unless they be safe and happy, the Governours themselves cannot be esteemed prosperous, *Prov. xiv. 28.* for the Diseases of the feet and hands are a trouble to the head also. The Petition is taken out of *David's Psalms*, who both commands us to pray for the people of God, *Psal. cxxii. 6.* and hath a like form unto this, *Psal. xxviii. 10.* from whence also the Liturgy of *St. Basil* prays, that the Lord

(1) Καὶ πλεον
τὸ λαὸν σου, μὴ δύνῃ
χάσαι. *Euchol.*

would remember all his people (1), And as the Jews of old were Gods peculiar people, so are the Christians now; and since we in this Kingdom do all profess the Faith of God, we are properly called **His People**, and we call him our God, and so may hope, That he will both **bless and keep us**. The prayer which *David* makes for *Jerusalem* is, that she may have *Peace and Plenty*, *Psal. cxxii. 7.* and the same we make for our own Country, that God would **keep** it in Peace, and bless it with Plenty, that he will **bless** it with all Good things, and **keep** it from all Evil things; and we also have the same Motive which holy *David* had, *ibid. ver. 8.* For my Brethren and Companions sake I will wish thee prosperity, saith he, *Yea, because of the house of the Lord our God, &c.* That is, we are bound to wish well to, and pray heartily

heartily for this Nation, as the place of our birth and habitation, the seat of our Kindred and Friends, the Sanctuary of our Religion, by whose Laws we are governed, of whose Prosperity we are partakers, and in its Calamities we and ours must suffer: So that if we have any love to our Country, and kindness to our Friends, or any zeal for our Religion, if we have either so much Charity to desire the publick good, or so much Prudence to apprehend how much our private welfare depends upon it, we shall most devoutly make this excellent Request. The Western Litanies do extend this Petition somewhat farther, even unto all Christian people (k). And though the Method and Coherence with the former Petition incline us to interpret this of ours of the people of this Nation; yet the Words in themselves are so general, that we may well enough apply them as a

(k) *ut cunctum populum Christianum precioso sanguine tuo redemptum conservare digneris; Te rogamus, &c. Missal.*

Supplication for all Gods people in any part of the World: For the whole Church of Christ maketh up but one Body, and therefore every Member of the same is concerned to pray for all the rest, That God would bless all Christians by making them flourish in Piety and Prosperity, and keep them from Sin and from Apostacy; that he would bless those parts of his Church that are under Christian Princes, and keep those which are under the Tyranny of *Turks* and *Heathens*: And if we take it in this sense, it is a proper Introduction to the next Request; This desiring the good of all that are Christians, and as they are Members of the Church; The next the universal Peace of Mankind, as they belong to Civil Societies. Neither of the two Interpretations but are very good, and such which the Charity of every pious man will

move him to sign with a devout *We beseech thee*, &c.

§.XII. **That** it may please thee to give unto all Nations Unity, Peace, and Concord:]
We beseech thee, &c.

Though we may be allowed to give the Precedence to those of our own Nation, and those of Christian Pro-

(l) ἵνα ἡ εὐ-
χὴ τοῦ ὁμοῦ
χόρου - καὶ τῆς τῶν
πάντων ἐνώσεως. Lit.
S. Chryf. & S. Basil.

ut totus mundus pa-
ce fruatur. Lit. S. Jac.

fession; yet our Prayers must com-
prehend all Mankind, according
to the Pattern which the ancient
Greek Offices have set us, which
beseech God *That all the World may*

have Peace and Concord (l): Nor
is there any Petition which better
befits a Christians mouth than
Peace; for we are Servants of Je-

sus, who is the Prince of **Peace**, and *came to make Peace*
on Earth, who came into the World at a time when all
Nations were at quiet; the restless *Romans* had shut up
the Temple of *Janus*, and enjoyed a perfect Peace, so

(m) Suet. in Octav.
Sect. 22.

— redeunt Satur-
nia regna

— toto surget Gens
aurea mundo.

Eclog. 4.

that *Virgil* fancied the Golden Age
was then returning (m). Our Lord
is the great Peace-maker, and there-
fore we cannot please him better
than to pray to him for it, of whom
it was prophesied, *That he should*
judge among the Nations, and *cause*
them to beat their Swords into Plow-shares, and *their Spears*
into Pruning-hooks; so that Nation should not rise up a-
gainst Nation, neither should they learn War any more,
Isai. ii. 4. For the compleat accomplishment of this
Prediction we pray here, and that with respect to
Heathens as well as to Christians; for our Apostle
tells

tells us, *God hath made of one blood all Nations that dwell on the face of the Earth*, Acts xvii. 26. And the

Philosophers say all Mankind is of kin (n), sprung from the same Parents, made of the same matter, and brought up in the same House; and why then should they fall out, since they are Brethren? Gen. xiii. 8.

We therefore pray for the **Peace of all Nations**, yea, and that in as comprehensive words as can be devised; 1. That they may have **Unity** at home among themselves.

2. That they may have **Peace** with one another; and not only so, but

that is, Amity and Commerce, Leagues and Confederations. *First*, We pray that all Kingdoms and Countries may have **Unity** within themselves, that no Factions nor divided Interests, no Rebellion nor Civil War, may hinder their domestick happiness: For a Nation may be ruined by internal dissensions, though it had Peace with all the World beside, it being our Saviours own assertion, *That a House or Kingdom divided against it self is brought to desolation*, Matth. xii. 25 (o). And though *Sparta* was unwall'd, yet *Agesilaus* was wont to say, *It had the strongest Walls of any City in the World*, viz. The Unity of the Citizens.

Secondly, We pray that all Nations may have **Peace** with one another, that there might be no Battels nor Murders, Invasions nor Depopulations, nor any kind of War; but *Thirdly*, That all Quarrels might be taken up, and all Kingdoms become Confederates, and oblige one another by all freedoms

(n) Ἡ οὐρανὸς
ἀνθρώπων περὶ πᾶν
ἀνθρώπων γένος.
Marc. Anton. l. 12. 26.

Omnes homines velut
jure quodam germani-
tatis connexi, ab uno
patre conditi, ab una
matre, tanquam fra-
tres uterini editi. S.
Ambros. de Abrah.
l. 2. c. 6.

3. **Concord** also, (o) *Que domus tam
stabilis, que tam firma
Civitas, que non odiis
atque dissidiis, fundi-
tus possit everti? Cic.*

of

of Traffick and Convenience imaginable: And if this Request could prevail, it would not only conduce to the good of our own Country, but of all the whole World; for this would encourage Trade by Land and Sea, when men might travel safely, and none affright or disturb them; this would beget Love and Familiarity among the most distant Nations, it would make the Crowns of Princes sit easie, and fill their Coffers, as well as their Subjects Purfes; it would give us all the Commodities of the known, and bring us acquainted with the yet unknown World; *finally*, it would cause universal Plenty, and tend to the general propagation of Christianity and the Conversion of the whole World. But some will say, so long as Sathan and Evil Men continue to sow the Seeds of Discord, this is a happiness not to be expected, yea, it is thought too great a felicity to be wished for on Earth: Yet because nothing is impossible to God, we may and ought sure to beg it of him; we are not likely to make such universal Leagues our selves, but he is able to procure them, and though we cannot by personal endeavours, yet we may be Peace-makers by our Prayers; and for so generous a Charity, as to wish the Peace of all men, we shall be accounted the Children of God, whether the *Wish* prevail or no: For some Nations it shall be accepted, and if it please God, it may procure Peace for many, especially those about us; and if it were no more, it deserves to be put up with an earnest *We beseech thee, &c.*

§. XIII. **T**hat it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandments :] We beseech thee, &c.

It is now time to look inward, and consider what is wanting for our own Souls, and the Souls of others, because though temporal Peace be a great, yet it is a finite blessing; it can last no longer, at the utmost, than to the end of an uncertain life, but we our selves are likely to endure for ever: So that we had need provide something that will continue, and be a blessing when this Life is at an end. Now *St. Paul* assures us, That *Charity and the Love of God shall never fail*, 1 Cor. xiii. 8. And *David* informs us, That *the fear of the Lord endureth for ever*, Psal. xix. 9. The Prophet also, That *the effect of Righteousness shall be quietness and assurance for ever*, Isai. xxxii. 17. Wherefore we pray in the next place, that we may love and fear God, and live righteously after his Commandments, that the two first may be planted in our Hearts, the other seen in our Lives and Conversations. We begin with the **Heart**, for there God begins all his Works of Grace; the first particular Evil thing which we prayed against, was **blindness of Heart**, Sect. II. §. V. and the first Spiritual particular favour we pray for, is for a **Heart** endued with the love and the dread of God: Yet we would not have our piety end there, but we pray also, that it may appear by our diligent living **after his Commandments**, that our Obedience may be the evidence that we do sincerely love and dread our heavenly Father. And verily in vain do we expect to be able or willing to keep Gods holy Commandments, unless our **Hearts** be first filled with the love and dread of his Majesty, because

love and fear are the two grand Instruments of an uniform Obedience to all the Divine Laws. The **Commandments** of God are of two kinds, 1. *Affirmative*, viz. The Positive Precepts of Justice, Piety and Charity. 2. *Negative*, viz. The Prohibitions of Injustice and Impiety, Intemperance and Uncharitableness. The former Duties cannot be well done, unless we heartily love God: The later sins will not be carefully avoided, unless we fear him. The **love** of God will make us

(p) *Solum amor
difficultatis nomen e-
rubesceat. Aug.*

willingly, readily, and easily **live after his Commandments** (p), John i. ep. v. 3. and if our hearts be truly affected with this noble Passi-

on, we shall never be so pleased, nor so happy, as when we are doing some part of the Will of our beloved Lord. Again, the **dread and fear** of God will make us constantly and resolutely abstain from all those things which he hath forbidden, and for which he would be displeased at us, *Prov. xvi. 6.* and *Prov. viii. 13.* So that St. Bernard calls *Fear* the most vigilant Porter of the Soul, which diligently watcheth that no evil thing do enter, at which our great Master might be offended. Nor is this fear any ways inconsistent with the love of God: For he is so very glorious, and so infinitely above us, that our Love to him is not a saucy Familiarity, but an affection mixed with admiration, and all possible humility, and is like the Love we pay to our Prince, or to our Father, which is ever

(q) *Nemo melius
diligat, quam qui ma-
ximè veretur offende-
re. Salv.*

accompanied with reverence and a **dread** of offending (q): Let us therefore pray most earnestly, that God would give us Hearts ever disposed to love and fear him, and

then no doubt we shall **live after his Com-
mandments**; for all our breaches of Gods Law are

to be imputed to the want of one or both of these heavenly Qualities. Our want of Love to God makes us leave undone what we ought to do: Our want of Fear causeth us to do those things which we ought not to do. If our hearts love any thing more than God, we sin very grievously; so the covetous man loveth money; the Epicure pleasure; the proud man applause and honour more than God. If our Hearts fear any thing more than the Divine Anger, we also fall into many Iniquities: Some consent to do wickedly, others deny the very Faith, because they fear the anger of Men more than the wrath of God; but if we desired his Favour, and dreaded his displeasure above all things, we should overcome almost all Temptations: These very dispositions are equivalent to a compleat Piety, for they will make us uniformly Religious. An Hypocrite may for a while, and in some instances, live according to the Law of God; but they that love him, oh how sincerely and diligently do they seek opportunities to please him by doing good? How studiously do they avoid all occasions of offending him, and of doing evil? If Satan draw them to sin, he must first avert their Love, or blind their Fear, or else they would never consent unto him: So that if we survey our own Lives, or the Lives of others, we shall see by the multitude of Iniquities which all of us do commit, that there is a great want of the Love and fear of God in all our Hearts: If we consider the Divine goodness, none deserves so much to be beloved: If his Power and Justice, none ought so much to be feared: He is lovely in his Mercy, and most dreadful in his Wrath, and all the World would love and fear him, if they could or would consider, and that would make in all of us a general and happy Reformation: Wherefore in this so blessed and so profitable a Request, *We beseech thee, &c.*

§.XIV. **T**hat it may please thee to give to all thy People encrease of Grace, to hear meekly thy Word, to receive it with pure affection, and to bring forth the fruits of the Spirit:] We beseech thee, &c.

The former Petition was that we might become good, to which is very fitly subjoyned this, that we may grow better; for though we have received grace, if we do not improve it, and encrease in it, we shall be in danger to be deprived of it again; and the means to make us improve, is here expressed also, viz. the right hearing of Gods Holy Word. The Original of which Request we may deduce from the noblest Fountain, the Scripture it self, where we find St. Paul very often praying in the same manner for his Converts, *Phil. i. 9, 10, 11. Col. I. 9, 10, 11. I Theß. iii. 12.* out of which places this Petition seems to be composed: For those Latin Offices which I have seen, have nothing that is very like unto it, only in St. Chrysostom's Liturgy it is desired, *That those who pray with us may encrease in holy Life, in Faith and in Spiritual Understanding* (r): But ours is larger,

(r) *Χαίρουσι δὲ ὁ
Θεὸς καὶ τοῖς σὺν
χαίρουσι ἡμῶν, περὶ
κοινωνίας καὶ πίστεως,
καὶ σωτηρίας πνευμα-
τικῆς.* Lit. S. Chrys
pag. 71.

and comprehends all Gods People. The former Petition desired we might become his People, by having his Love and Fear planted in our hearts; this requests, that when by grace we are made his, we may demean our selves as his People, growing in grace, and improving under the means of grace: Or else by Gods People, we may here understand all professed Christians, concerning all whom we do justly suppose, that they have some grace: The first and general grace of
God,

God, which he offers to all men, and gives to all within the Church, this all Christians have, because God is wanting to none on his part; but if we do not improve this first grace, it will only leave us more inexcusable. This may suffice, if we receive it and cultivate it, and God will be ready to make it **encrease** and grow; what pity is it therefore, that those, who are come so near to the Kingdom of God, should be excluded from thence, *Mark xii. 34.* We see men daily come to hear the Word of God read and preached, but we know *Paul may plant, and Apollos may water, but God must give the Encrease, 1 Cor. iii. 6.* For though the Divine Word be most worthy of belief, yet it doth not profit our souls without the help of Gods grace (s), as St. Paul himself assures us, *Heb. iv. 2.* So that we pray that the People of God, who daily attend on his Ordinances, may have every day new Supplies of heavenly grace, and then we doubt not, but their hearing will profit them: For if we hear with hearts inspired with fresh additions of Divine

(s) Οὐκ ἀνταρκῆς
ἔστι τὸ λεγόμενον· καὶ
τὸ κατ' αὐτὸ ἀληθές
καὶ πισιώτατον ἢ)
περὶ τὸ κατὰ τὴν
ἀνθρώπου ψυχὴν
εἶναι μὴ καὶ σωτῆρος
τὸς θεοῦ δοθὲν τῷ
λέγοντι. Origen. in
Cels. l. i.

grace; I. We shall **hear Gods Word meekly.**
II. **Receive it with pure affection.** III. We shall
bring forth the fruits of the Spirit. Now who-
soever thus hears will certainly profit; so that this be-
ing an excellent enumeration of that which is our duty,
and which should be our prayer, whenever we come to
hear the Word of God, we will open it more particu-
larly, that we may see how the Spirit assists us, in order
to our proficiency thereby. I. **To hear meekly the**
Word; although the Word of God be able to save
our Souls, yet not unless it be heard with meekness,
James i. 21. and it is the meek and lowly whom God
hath

hath promised to teach, *Psal.* xxv. 9. The first intro-

(1) Διδασκαλίας
προσέμμενον ὅτι τις ἔκ
οὐδεν ἢ αἰδήσει· S.
Bahl. hom. 24.

Ἀμύχανον γὰρ ὃς
τις εἰδέναι οἶσται
ταῦτα ὃς ἔαδαι
μὲν δύνειν· Arrian.
l. 2. 17.

duction of knowledge is the apprehension of our ignorance (1), and it is absurd to go about to teach a man that which he fancies he knows before. We are generally apt without grounds to imagine, that we are wise and good enough, that we know more, and live better than really we do; and nothing makes us more unteachable, and hinders our progress more than these vain conceits: He therefore who hath suppressed them so far as to hear Gods Word meekly, hath made a good encrease in grace; for he hath discovered his own ignorance, who is willing to be instructed; he hath repented of his sins, who is humble, when he is reprov'd, and thankful when he is exhorted to amendment: He hath begun to love his Duty, who submissively receives directions and admonitions to proceed: So that if we can obtain **Encrease of our Grace** from God, this will be the first evidence and happy effect thereof, that we shall have an humble heart and a meek Spirit, we shall put on a tractable temper, and become very desirous of Instruction, easie to be perswaded, willing to be reprov'd, and apt to follow our heavenly Guide; we shall reverently and quietly sit down at the feet of Jesus and his Ministers, and readily learn the Lessons which we are taught in the School of Grace, and this is a good step towards everlasting Life; and if we have proceeded thus far, no doubt we shall go on. II. **To receive it with pure affection;** The humble Scholar learns with no other designs than to encrease his skill; and when our minds are made pliant by meekness, our affections will more easily be purified, and then there is nothing to hinder our

our bringing forth fruit. St. *James* hath taught us, that we must lay aside *all superfluity of naughtiness*, as well as hear with meekness, if we expect to be saved by the Word of God, *James* i. 21. and *Jeremy* saith the same thing in a Metaphor, *That we must not sow among thorns*, *Jer.* iv. 3. that is, not suffer the good Seed of Gods Word to be choaked with impure affections, *Luke* viii. 14, 15. For the Love of the World, and the Desires after evil things, will make it become altogether unfruitful; if the Vessel be tainted into which we receive this Water of Life, it will communicate its corrupt savour to it. The **Affections** are those powers of the Soul, by which we receive any thing into the nearest Union with us; so that if they have entertained impure guests, and filled us already with Lust or Covetousness, Ambition or Envy, &c. there will be no room for the pure Word of God, we cannot love that, and these evil things at once. The **Affections** are the very eyes with which the Soul sees, and by which she judgeth of all Objects; so that if these be distempered, they will represent all things falsely; Evil will be shewed us for good, and good as evil; Sin is welcomed into such hearts, but the pure Word of God is hated and excluded; for impure affections alienate mens minds from Divine Truths. *Every piece of Gods Law* (saith devout St. *Salvian*) *finds Enemies*; if he command Bounty, the Covetous is angry; if Thrift, the Prodigal is displeased; the Wicked account Holy Writ to be their foe — but the Cause of this enmity is in themselves, the ground of this disdain is not in the Precepts of the Law, but in their own affections; for the Law is good, but their inclinations are evil. He therefore that hath pure affections, is a great proficient in grace, and in all imaginable probability will still improve by the means of grace; for if our affections be clear of all filthy and impure Loves, we shall (no question) discern the beauty of Gods holy

holy Word, we shall admire and love it, receive it with delight, and close with it as the most excellent rule in the World. Whatsoever our affections receive, the Understanding studies on it, the Will embraceth it, and all the Powers of the Soul and Body are ready to be guided by it; so that pure Affections are the begin-

(1) *Affectiones ordinate sunt virtutes.*
Gerfon.

nings of all Vertue (+): Yet it is not a little grace that will purifie our affections, they are naturally so full of impurity, and so strangely

misplaced: Let us then pray that we and all Gods People may have a great **encrease of Grace**, till we be prepared with pure minds to receive his holy Word, and then we shall entertain it with Love and Joy, admiration and delight, hopes and desires, suting its true and real worth. And not only so, but it will make us

III. To bring forth the fruits of the Spirit: Who did ever know a Soil so prepared, and sowed with so excellent Seed, to fail? And this is the great end why God gives **Encrease of Grace**, and why he purgeth us that we may bring forth much fruit, *John xv. 2.* This is an infallible Demonstration, a visible proof that we have received abundance of Grace, when we bring forth these fruits. Now what these *fruits of the Spirit* are (to which this Petition doth referr) we are taught by St. Paul, *Gal. v. 22, 23.* *The fruit of the Spirit*, saith he, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance: that is, all excellent vertues and acts of Piety, 1. As to God, Love of him, Joy in him, and Peace with him. 2. As to our Neighbour, long-suffering, when he injures us, gentleness, vwhen he vwould be reconciled, goodness, when he needs our help, faith, that is fidelity, when he trusts us. 3. As to our selves, meekness in the thoughts of our hearts, and temperance in the actions of our

our lives. These are the fruits which Gods word with his grace do bring forth; and oh how happy is he who is thus qualified! He shall be beloved by God, dear to good Men, a blessing to all while he lives, and happy for ever when he dies: And what can we desire more? It is not a few fair words, or plausible pretences; it is not a Complement, and a commending the Minister, which God and we expect, these are but leaves (n), it is real fruits, which we long to see: And alas! what pity is it to see so many Labourers taking pains, and so much good Seed daily cast abroad, and yet no fruit almost appears? where

(u) *Semen accepisti, verba reddidisti, ista laudes vestrae solae sunt, arborum fructus quarebatur.* Aug. verb. Dom. S. 5.

can we find one of an hundred in whom these *fruits of the Spirit* are discernable? Where there is so much Means, and so little success, God is wearied with our Unfruitfulness, Ministers are discouraged, Christianity is disgraced, and the Gospel it self in danger to be taken away from us: Whereby we may see how very necessary it is for us all to pray earnestly that we may have more grace from God, and use it better vwhen we have it, so shall God be glorified, the Gospel continued, and we be full of Piety and good Works; therefore let us all here also with great Devotion say, *We beseech thee, &c.*

§. XV. **¶** *That it may please thee to bring into the way of Truth all such as have erred and are deceived:] We beseech, &c.*

Having prayed for the Sanctification and Improvement of those within the Church, we now become solicitous for the Conversion of such as are without: And considering how many by-paths of Deceit and Error there are, in which deluded Souls do wander, and by which they lose their way to endless Happiness; We cannot but pity and pray for them, that they may come into the right way, which we from St. Peter call **the way of Truth**, 2 Pet. ii. 2. I confess the whole World is ready to ask *Pilates Question*, John xviii. 38. *What is Truth?* But (vvith him) they have not patience to stay for an answer; vvhereas if they vvould examine impartially, it vvould appear, that there is nothing certainly and infallibly true but vvhat does manifestly come from God, vvho is *Truth it self*. Novv all the Truth vvhich God hath certainly revealed, is contained in holy Scripture, vvhich is called the Word of Truth; and our Saviour saith, *thy word is Truth*, John xvii. 17. The Traditions of men may deceive us, and the Inspirations vvhich some novv pretend to, cannot be proved to come from God, as Scripture can. Therefore they that follow humane Traditions **have erred**, and they that rely upon new Lights **are deceived**. The Way of Truth is that Faith, and those Essentials of Worship vvhich are prescribed by God in holy Scripture, and this is the Way in vvhich we of the Reformed Church do vvalk: Our Articles of Faith, and our Essential parts of Gods Worship are no more, nor no other, but vvhat may manifestly be proved to be revealed and instituted by Divine Authority. And novv vvho soever vvalks not in this Way, they do **err and are deceived**, and we pray to God

God with St. Paul, that all mistaken Persons were both almost and altogether such as we are, *Acts* xxvi, 29. Now those who have **erred and are deceived** are of many sorts; for the Words are so general, that they extend to the very *Heathen*, who of all others have erred the most miserably, as having not only been mistaken in some lesser matters, but have been deceived in the very Foundation, supposing there were many Gods, and worshipping them in Images, or in some of their Fellow Creatures, believing things most strange and ridiculous of them, and thinking to please them by abominable things. Now as to these, when Litanies were first composed, they were infinitely the greatest part of the World, yet those few Christians, who then lived among them, ceased not to pray for those that were without, and that were deceived, that God would

convert them (w), and so he did in a great measure; for within 400 years after Christ, the greatest part of the known World had renounced Pagan Idolatry: But there ever were, and are still, many rude and barbarous Nations, grossly deceived with the most monstrous Lies, being most grievous Idolaters to this very day. The good Lord pity them, and discover the Light of his Truth unto them, as also unto the obstinate Jews, the fierce and conquering Turks, who are not only lamentably deluded, but utter Enemies unto the Truth: Yet these two last are equal in number, if not superior, to the Christians; and oh what pity is it so many millions of Souls should believe a Lye! let us pray heartily for their Conversion to him, who only can reduce them: But *Secondly*, These words do take in all Hereticks and Schisma-

(w) ὅτι τῶν τῶν ἑξ
ὄντων καὶ πεπλανη-
μένων συνδωμεν, ὅπως
ὁ κύριος αὐτοὺς ἐπι-
στῇ. Clem.

*Pro vocations Gen-
tium* — S. Ambros.

*Orimus & pro Paga-
nis* — S. Greg. *Sacra-
mentar.* p. 104.

ticks, and all that believe and hold any false Doctrine, although they be called Christian; and thus St. Basil's Liturgy applies this Petition, desiring the Lord to gather together the dispersed, to bring

(x) Τὲς ὁποιοῦ-
πυμένους ὁπισθώ-
γαγε, τὲς πεπλανη-
μένους ἐπαναγαγε, καὶ
σωσάτωι τὴν ἁγίαν καὶ
καθολικὴν καὶ Ἀποστο-
λικὴν Ἐκκλησίαν. Lit.
S. Basil.

Et pro hæreticis at-
que schismaticis, ut De-
us ac Dominus noster
eruat eos ab erroribus
universis, & ad san-
ctam matrem Ecclesiam
Catholicam, &c. Sacra-
men. S. Greg.

may be the more excited toward them, and our Petitions more fervent for them;

I. Let it be considered *how many* they are in number who do thus **err and are deceived**: For there is but one right way, and many wrong; the Truth is

(y) Certè sola si
vera, plura enim vera
discrepantia esse non
possunt. Cic. Academ.
l. 2.

(z) Πολυχειδεῖς
γὰρ πρὸς τὴν ἀλήθειαν
οἱ ἀθεοποῖ. Theo-
doret. διεγ. π. Ser.
2.

back those that have erred, and to unite them to thy Holy Catholick and Apostolick Church (x): And the like Petition we have in S. Gregories Sacramentary. Those who have **erred** therefore are the Ring-leaders and Heads of Evil Principles, Heresies and Factions; and those who are **deceived** are the vulgar, the followers and admirers of these Seducers: For both of which we pray with a hearty Charity, that God may give them Repentance to the acknowledging of the Truth, 2 Tim. ii. 25. And that our pity

but one (y), but Errors are various and manifold, even almost innumerable (z). On the right hand a great part of the Christian World is abused with the Superstition and Errors of Rome; and that they may swallow the absurdest Tenents, are generally kept in miserable ignorance, and not allowed to examine whether the Religion they hold be true or no, nor permitted

mitted either by Discourse or Reading to inform themselves what Scripture or Reason saith against it: On the left hand we see vast numbers of Hereticks, Enthusiasts, Sectaries and Schismatics, agreeing as little among themselves; as they do with that one Truth, which all of them do oppose. It were endless to reckon up all the little names which set up for themselves in our late sad times of Libertinism and Rebellion, every one of which had many abettors, yet divers of them are now vanished, and barely to mention them were to do them more honour than they deserve: But of those who do remain, there are too many who quarrel with the most ancient Government, the most innocent Ceremonies, and the best Devotions in the World, and invent new ways of Worship, and new Articles of Faith, the Leaders of all which Sects have **erred**, and they which follow them are **deceived**. When we therefore consider how many poor Souls are wandering on either side, their very number will move us to pity and pray for them, especially if we add to this,

II. *How grievously* they are deceived, and how gross errors they are made to believe: The *Romanist* embraceth many things for Truth plainly condemned in Scripture, unknown or disallowed by the ancient Christians, and contrary to Sense and Reason: Such are their Veneration of Images, praying in an unknown Tongue, making the Saints Mediators, the Popes Infallibility, the sale of Indulgences and Masses to free Souls from Purgatory, and the prodigious Doctrine of *Transubstantiation*; yet all these being guilded over with the fair Titles of *Catholick* and *Apostolick*, they believe so confidently as to call those *Hereticks* who will not wink & say as they are taught to say; and the more to confirm them in these deceits, they have invented many incredible Legends and Miracles, which are received for mighty Arguments

with Women and the Laity, who are apt to believe all to be done out of pure Zeal to God & his Church, which is meerly to encrease the Wealth, and maintain the Grandeur of those, who find the sweet of deceiving them; all which we speak not to reproach them, but to move our selves to pray heartily for them; for we do not hate them, but grieve for their delusions, and heartily wish they may see them all. Again, who can reckon all the weak and idle fancies, which our abused Sectaries take for Gospel? Rudeness and ill-manners is Religion with some of them, rebellion or disobedience against Authority with others, pure Churches without any sinners in them is a dream, that some make a Foundation-Principle: But not to reckon the Errors of particular Sects; how sadly are they all deluded who imagine the Tautologies, Nonsense and Impertinencies, yea, the Railings and Blasphemy of their Speakers to be the Language of the Spirit and the Inspiration of God, and are more moved with an incoherent Prayer and a loose Discourse, than with more exact and rational Compositions? How miserably do they err in perswading themselves, that to be one of their Party is to get into Christ, to be one of Gods Elect and chosen ones, to be out of it is a sign of a Child of Wrath and a Reprobate? All the Promises and good things in Scripture they apply to themselves, all the Curses and threatnings to others, and this they account Demonstration. Good God! How sad a Spectacle is this to a pious and sober man! To see so many well-meaning Men and Women thus misled, who desired to do well, and find the **One right way** (a), but through the misfortune of an evil Education, or an unhappy acquaintance with some of the Masters of Error are led far off from the paths of Truth; who if they had met with a sound

(a) *O quam honesta voluntate miseri errant.* Last. Instit. l. 5.

found Guide, might have been eminent Instruments of Gods glory, and Ornaments to a good Profession.

III. We may consider the **Obstinacy** with which they persist in these Errors; for having once possessed themselves with a fancy that they are in the right, they resolve never to believe any thing to the contrary (b), though Reason and Scripture, Experience and the wisest men be against them; and though they choose their Opinions rashly, and for little Reasons, they will not quit it for great ones, fallly judging it is a shame to forsake their

(b) *Quod semel sum ratione facitis, ne videamini aliquando reselisse, defenditis, meliusque putatis non vinci quam confessi cedere atque annuere veritati. Arnob. l. 6.*

Choice, whenas in truth the only shame was to choose so ill, and it will be their Honour to choose better upon second Thoughts. 'Tis very strange to see the violent prejudice and desperate confidence of many, who will not endure to hear any thing against their Opinions, nor have they patience to examine whether they be right or no; if they do, it is with such resolutions not to be altered, that as St. Hierom said well, *it is easier to convince them, than perswade them*; and though our Endeavours must not be wanting, yet verily unless God turn the hearts of most of these deceived People, we cannot hope for much success, which ought to make us pray the more fervently to him for them, especially if we also remember,

Lastly, *In what extraordinary Danger of Damnation* these deceived Persons are, while they hold their grievous Errors: It is not only Practices but Opinions also which may condemn us; for we read of *damnable Heresies*, 2 Per. ii. 1. and those who receive not the Love of the Truth are suffered to be deluded (saith St. Paul) that they might all be damned who believe not the Truth, 2 Theff. ii. 12. and elsewhere he saith such persons are

in the snare of the Devil, and taken captive by him according to his desire, 2 Tim. ii. 25, 26. So that St. Jude bids us save such with fear, pulling them out of the fire, *ver, 23.* And there is no reason why it should not be esteemed as *damnable a sin* to doubt of, or deny what God hath revealed for Truth, as to neglect what he hath commanded as good and holy: Although we never see any of these Errors, but they make those who believe them, either very loose and prophane, or else very proud and censorious, and when a proud heart or a wicked life is added to an evil Opinion, it is much to be feared its doom will be very sad: And whereas some under pretence of a large and universal Charity would have us believe every man may be saved in his own way, I must profess I take such men to be either Atheistical doubters of the reality of all Religion, or not very well persuaded of the Truth of their own: They are different from the ancient Christians, who prayed heartily, and laboured earnestly for the reducing of all that were in Error, and they are no true sons of this Church, who not only prays for all that are deceived, but declares, that *they also are to be accursed, that presume to say, that every one shall be saved by the Law or Sect which he professes, so that he be diligent to frame his life according to that Law and the Light of Nature, &c.* Article XVIII. No doubt therefore many of these erring souls are in great danger of losing the way to everlasting life, and upon all these accounts we have great reason to pray they may be convinced & converted on Earth, and finally glorified with us in the Kingdom of Heaven. It would be happy for them, although they do not apprehend it, it would enlarge the true Church, and do honour to Christianity in the highest Degree, if we did all believe that one Truth, and vwalk in that right vway vvhich God hath shewed to us; let us then conclude this request also
vvith

with a most compassionate Devotion, saying *We beseech thee, &c.*

§.XVI. **T**hat it may please thee to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Sathan under our feet:] *We beseech thee, &c.*

Although those within the Church are in a much better Estate than those who remain without; yet they are not so happy, nor so safe, but that they need our continual Prayers for them; for they are not yet advanced to the Church Triumphant, only they are Members of the Militant. And if the Heathens thought the life of every man was a Warfare

(c), how much more is the life of a Christian, *Job vii. 1. Ephes. 6. 12.* who is to contend not only (as others) with the miseries and infirmities of humane Nature, but with spiritual Enemies also, who are less feared but more dangerous, because they are invisible. Their Temporal Calamities and Necessities we shall

(c) *Στρατεία τις ἔστιν ὁ βίος ἑκάστου, καὶ αὐτὴ μάχη, καὶ ποικίλη·* *Eph. 1. 3. c. 24.*
Vivere militare est. Senec.

Adhuc in seculo sumus, adhuc in acie constituti. Cypr. l. 1. ep. 5.

consider in the three next Petitions; but their spiritual, as being the greatest and of most concernment, we do commemorate here: Every Christian is not only to wrestle with flesh and blood, but with Sathan, whose very name signifies an *Adversary*; and this implacable Enemy employs all his Policy and Power against them continually, and while they live he never gives them any rest, but it is their Duty to resist him, *James iv. 7.* and so they do. Nevertheless, while this Spiritual Combat doth endure, we may see poor Christians in various Postures; some standing out and courageously fighting,

though not wholly conquering; others pale and trembling, dejected and ready to fly or yield; not a few also fallen either by force or fraud, and lying at the feet of their insulting Foe; whilst we like *Moses* in the Mount do pray all the while for the success of *Israel* against *Amalek*, *Exod. xvii. 11, 12.* desiring it may please God to give strength to those that hold out, comfort and help to those that faint, and with his gracious hand to lift up those that are fallen, *Psal. cxlvi. 8.* While the Purity of the primitive Discipline remained intire in the Church, the Priest had a visible Embleme of this Petition, in the very order that the Christians were marshal-

(d) 1 Πίστοι 2
σωταμένοι 3 ὑπο-
τάσσοντες 4 προσ-
κυνοῦντες Ezechiel.
p. 22. Albaspin. l. 2.
Obf. 22, 23, 24. Beve-
reg. Annot. in Con-
cil. Nic.

led before him in all religious Assemblies (d). For next unto the Priesthood, those called the 1 *faithful*, who had not fallen into any notorious Crime, and those 2 *who stood upright*, having gone through all the parts of Repentance, and a little lower were 3 *the Prostrate*, who were fallen, but beginning to seek pardon, 4 *the weepers*, who had lately offended in some grievous sin: To each of which degrees of Christians he might easily have appropriated one of these Particulars; but though we see them not so sensibly distinguished, yet we must in our minds represent their several Conditions to our selves, so as to stir us up most heartily to pray for them all, and for our assistance herein, we will look upon them severally.

I. *Those that stand*, that is, those who are firm to the Principles of their Faith, and constant in the practice of an holy life, and though Satan seeks to subvert them, and cast them down, do not at all yield unto him, but *stand* (that is, in the Holy
Dialect

Dialect (c)), resist all his Temptations, and maintain the fight; suppressing evil thoughts, keeping in all evil words, and abstaining as much as may be from all evil deeds; these are the most eminent and holy Servants of God, who stand to their Arms, and are his faithful Souldiers. But it may be thought that these ought not to be put in among those that are in need of succour; and that there is no necessity why we should pray for them. Now to this I answer, that if they themselves think thus, it is very sure their fall is not far off; for this Pride is the Harbinger of their approaching ruine, *Prov. xvi, 18.* yea, they are fallen into the sin of Pride already, and are not to be accounted in this blessed rank: If it be others that think so concerning these holy Persons, they forget that the strongest are weak without a continual supply of strength from God; so that they had need pray earnestly and often for themselves, and we also with and for them, that they may stand longer. *Let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12. Let not the Wise-man glory in his wisdom, nor the mighty man in his strength, but give thanks to him who gave it to him, and daily pray for more.* We have an Enemy far stronger than the strongest of us, and one who would constantly foil the best of us, unless we have daily aid from above: And truly, as S. Cyprian well notes (f), his greatest spight is against those that stand, for others he makes sure of them, & seldomer attempts them; but these he assaults with all his force and policy, and the rather, because such men are the Ornaments of Religion, and the encouragement of many others; so that if he

(c) *Stare est pugnare.*
Esther. viii. 2.
Psal. xciv. 16. Dan.
xlii. vide Drusii ob-
serv. l. 10. c. 7.

(f) *Prostratos semel & suos factos, contemnit & praterit, eos querit dejicere quos videt stare. Cyp. Ep. 58.*

can

can work their fall, he will triumph exceedingly, and Religion will be scorned by his Instruments, and many weaker be offended. Wherefore we have all of us cause to pray that such Lights may not be eclipsed, such considerable and exemplary men may not be seduced, for it gives a great blow to Piety when such fall into Iniquity; therefore the good Lord strengthen them.

II. **The weak-hearted** are those who having been often foiled, and growing weary or faint, are about to submit to Satan's will, supposing they can never maintain the fight. Now God himself commands us *to comfort the feeble-minded, and to support the weak*, 1 *Thess.* v. 14. and no doubt he will be ready to do that which he enjoins to us, and which he can do much better: To him therefore we pray also for these in the very words

(g) Τὸς ὀλιγοψύ-
χους παρημύθησον.
Lit. S. Basil vide 1
Thess. v. 14.

of St. Paul, and of St. Basil's Liturgy, which desires the (g) Lord to *comfort the faint-hearted. He loves not to break the bruised reed, Isai. xlii. 3* but delights to shew his strength

upon those who are weakest, 2 *Cor.* xii. 9. so that although in it self it is a sad condition to be thus timorous and weak, yet St. Paul thought he was strongest when he was weak, *ver. 11.* that is, he had most of the Divine succour, when he was least able of himself. And verily if men be humble as well as weak, and sensible of their need of Gods help, they pray most devoutly for it, and obtain it sooner than any other; so that we see sometimes a weak Christian by continual applications to God doth stand, when one who seemed much stronger falls by presumption, and trusting to his own strength. Now for the weak-hearted we do here beg two things, *viz.* That God would 1. *Comfort*, and 2. *Help them*, which words are not superfluous, but do put us in mind that our hearts may be weak for want of Courage, and then

then we need Comfort ; or they may be weak for want of Ability and Strength, and then we need help; of both which kinds of **weak-hearted** we will briefly speak.

1. Some mens hearts are *weak* through sorrow and fear; the remembrance of their frequent Falls, and the terror of their present Assaults, doth deject them, and almost make them despair of Victory, and this makes them resist faintly, and yield basely : Their fear brings that which they fear upon them , and they are conquered because they doubt they cannot overcome. The affrighted *Persians* (as *Curtius* notes) threw away their shields, their fear making them so foolish, as to quit themselves of that which should have defended them. So do many faint-hearted Christians throw away their *faith* and *hope*, their trust in God, and expectations of his *aid*, and expose themselves thereby to the malice of their Enemy. But we pray that God will please **to comfort** them, and encourage them by his promises and his assistance; so that their hearts may be revived and cheared, and then they will begin the fight afresh, maintain it with brave Resolution, yea, and come off Conquerors at last.

2. Others there are whose **Hearts** are really **weak**, and who do want spiritual strength, *viz* young Converts, whose Faith is tender, and their Resolutions not well rooted, whose Experience of the pleasures of a holy Life hath been but short and slight; now for these we pray that **God will help** them, and not permit Satan to assail them too furiously at first, till he have confirmed their Faith, and encreased their Graces; for they may prove able Champions afterwards, if their first on-set be well backed with the Divine succours.

III. The last and lowest order in this spiritual Warfare are **those that fall**, that is, those who are worsted by Satans Temptations, and do commit some grievous sin; for sin is the **fall** of the Soul; *Adam's* sin is called
Adam's

Adam's Fall; and the primitive Church called offending Christians *the fallen*. Now our gracious Father is not only able to keep us from falling, *Jude ver. 24.* but it is his peculiar Title, *That he lifeth up those that are fallen, Psal. cxlv. 14. and cxlvi. 8.* To him therefore we make our Applications, that whereas Sathan overthrows many of our Brethren by power and policy, God will not suffer them to lye still, either through negligence or despair, but by his *Grace* bring them to Repentance, by which the soul doth rise from sin to newness of life, and he that falls by sin is said to arise when he doth repent, *Luke xv. 20.* The good Lord grant that their Consciences may check them, and their hearts smite them for their offences, that so they may by Repentance stand up in their rank again, and continue the spiritual fight: And we should the rather pray thus, because it is not only the worser sort, who thus are subverted, but *the righteous man falleth seven times a day, only by Gods grace he riseth up again, Prov. xxiv. 16.* The best Christians are weak in themselves, and would be foiled often, and lye long when they did fall, if the Lords gracious Arm did not raise them; to him therefore we cry to make up the defects which are made by the *malice* of Sathan, and to raise up all whom he casts down.

Finally, when we behold the implacable malice of this our Enemy, and consider the infinite mischief, which he doth to great & small, attempting the strong, discouraging the weaker, and overthrowing many of both sorts, we pray that he may at last be brought under our feet: Nor is this an arrogant request, because God hath promised us through Christ, that *we shall bruise his head, Gen. iii. 15.* that is, trample upon him, and more plainly, *Rom. xvi. 20.* it is affirmed, that *the God of Peace shall bruise Sathan under our feet shortly;*

ly; from which gracious Promise both the *Greek* (h) Church and ours have taken encouragement to pray that God would beat down Sathan under our feet; that is, give us a compleat Victory over him (i): For so Antiquity was wont to describe an Enemy utterly subdued, by painting them under the Conquerors feet (k), which was the Embleme also by which *Joshua* chose to expresse his absolute Domition over the Kings of *Canaan*, *Josh. x. 24.* and more unjustly one of the *Roman* Bishops thus shewed he had fully subdued the Emperour. But to return, we may remember that our Lord *Jesus* did get a perfect Victory over Sathan, and so long as we cleave close to him, we shall be Conquerors at the last. It is he must beat him down, for he is too strong for us, and in due time he will do it: for however, when our Warfare is accomplished, we shall be crowned and advanced above the reach of this malicious Foe, so that he can never assault us more: We now find him daring us and vexing us; but if we will wait a while, and trust in God, he that seems now to be above us in cunning advantages and strength, shall lye groveling at our feet by the mighty Power of *Jesus*: And oh how happy shall we be when we are never like to be troubled with this Adversary any more! Let us consider every particular, and with respect both to our selves and others, we shall heartily say here also *We beseech thee, &c.*

(h) *ἡ ἐκκλησία τοῦ ἁγίου πνεύματος* *Euchol.*
349.

(i) *Signum plene & perfectae victoriae* *Josh. x. 24. Deut. xxxiii. 29. Psal. cx. 1. & xci. 13. Malachi. 3. Luke x. 19.*

(k) *Et ducit in vincula* *sup. pede. multa sedet.* *Ovid. Trist. l. 4. Et Claud. 4. Cons. Non.*

Colla triumphati proculcet. *Honorius III. Item Prudent. l. 1.*

Colla tyrannorum media calcamus in urbe.

§.XVII. **W**hat it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation:] *We beseech thee, &c.*

We have given the Precedence to those dangers and troubles that concern the Soul, which is our nobler part, and now we must not forget those which concern the Body, for they are very many, and very troublesome to the flesh, nor can we well bear up under them without the Divine support; so that those who are afflicted, though but with outward sufferings, are fit objects of our Charity and our Prayers. Now to reckon up all the varieties of Troubles wherewith Mankind is exercised, would be tedious and next to impossible; wherefore we have here contrived a general Petition to take in all afflicted Persons in the World, following therein the Example of the Greek Offices, where they pray

(1) Ὅτι πάντες
ψυχῆς χρειστανῶν
δυνατομένων τε καὶ χρε-
ιστομένων, ἐλευ-
θεῖ καὶ βοηθείας ἐπι-
δεομένων. Lit. S. Ja-
cob. & Euchol. p. 41.

— καὶ παντὶ δυνά-
τει ἀνάγκῃ καὶ περιστά-
σει ὄντων μνημόν-
ου τοῦ Θεοῦ. Lit. S. Ba-
sil. 172.

For all afflicted and miserable Christians who need the mercy and help of God; yea, for all that are in any affliction, necessity or trouble (1). As we do here, though whosoever doth well weigh the words of this Petition in our Litany, they will confess that this desire never was, nor will be expressed more elegantly, and more briefly than it is here:

Danger, Necessity, and Tribulation, do comprehend all sorts of Temporal Afflictions. Those that are future and feared, are signified by the Word **Danger**: Those that are present and felt, are either such afflictions as we sustain for want of some good thing, signified by **Necessity**, or else by the pressure of some Evil, which is here called **Tribulation**: And

to every one of these Calamities here is a proper Verb most Rhetorically suted; for the three Verbs, **Succour, Help, and Comfort**, do answer to the three Nouns, **Danger, Necessity, and Tribulation**. *First*, for those whose miseries are so near, that they see and dread them, and know not how to avoid them, these do really suffer before they smart, and the sense of their **Danger** is as sharp as the blow will be when it falls on them: And those also, who are near their ruine, and do not see it, but will fall more desperately, because they were not aware of the Precipice, What can we wish so properly for these, as that God should **succour** them? that is, run in, and catch hold of them, and snatch them from the approaching Mischief, whether seen or unseen: If the Lord succour them they shall be safe, though they were at the very brink of the Pit. 2. For those in **necessity**, that is the poor and needy, who are in great straits for food and raiment, and are destitute of Houses, Money, Friends, and other Earthly Comforts, What can we so fitly ask for these, as that it may please God **to help** them to what they need? that is, to supply and furnish them with those good things, which they are so pinched for want of. 3. For those in **Tribulation**, that is, all that are injured and wronged, abused and scorned, vexed and grieved, &c. What should we desire, but that the Lord will please **to comfort** them, either by enabling them to bear it patiently, or by sending them a gracious deliverance out of their Distress? If we look upon them single, no question but we know some Sufferers in every one of these kinds; if we put them altogether, they afford us a large field of matter for our Charity and our Devotions, there being scarce any man in the World, but he is always in one of these Estates. Those who are not in any trouble at present, yet are (it may be) in **danger**, the rich have many

many **Tribulations**, though fewer **Necessities**, and greater dangers than the poor man, who is always in necessity, but is not much obnoxious to dangers or troubles; but no Condition is free from all these: So that in these words we pray for all the World at once. It may be we our selves are just now either in **danger**, **necessity**, or **tribulation**, and then surely our own grief will make us more sensible of the sufferings of others, and cause us to pray more earnestly for their relief, as well as our own: But supposing we be free to day, we cannot be so vain as to expect to pass our

(m) Οὐδέ τις ἀλύ-
πως τὸν βίον διήγα-
γει. **Rosidippus. &**
Diphilus.

* Οὐκ ἔστι βίος ὅ-
ς ἐ κίχεται καὶ
λύπαι, μείμναι,
ἀρπυγὰς ἐρείβλαις,
κῆρος.

whole life without troubles (m), so that the consideration of what we shall be, may work upon our compassion, as if the evils were really present: And as we do desire that we may have the benefit of the Churches Prayers, when it is our lot to be in the Catalogue of Sufferers, we must pray most affectionately for others now, and then we may hope they will do the like for us, when the Scene is changed. One thing we must note more, That it is our duty not only to pray for all distressed Persons, but as far as vve are able to relieve them our selves: We ought to **succour** all that are in **danger**, to **help** all in **necessity**, and to **comfort** such as are in **tribulation**. But because they are but few, vvwhose Miseries vve know, and few, vvwhose Calamities vve can redress, vve must do good to as many as vve can, vvwithin the little Circle of our Notice and our Power, and for all the rest vve cannot otherwise express our Charity to them, than by recommending their Condition to our Heavenly Father, who knows the desires of all men, their Habitations, and what they need

need (n), as St. Basil's phrase is: He knows every ones Condition, and can always succour them and relieve them. But if we only give them good Words, and pray to God for them, but do not give any relief to them, we do but abuse them, mock the Almighty, and deceive our selves, as St. James well teacheth us, *James ii. 16*. An uncharitable man may fancy he doth well in making this excellent Prayer, but his hard-heartedness doth make his Petitions to be in vain: So that we see our praying for those in **Danger, necessity and tribulation**, doth not excuse our Charity, but suppose it, and require it; if we **succour, help, and comfort** those within our reach, our Prayers will be real and affectionate for all others, and they will move God to relieve both them and us: Let us then do good to as many as we can, and commit the rest to the Divine mercy, saying with a hearty Charity, *We beseech, &c.*

§.XVIII. **That it may please thee to preserve all that travel by Land or by Water, all Women labouring of Child, all sick Persons and young Children, and to shew thy pity upon all Prisoners and Captives:] We beseech thee, &c.**

Our affections are not so apt to be wrought upon by general expressions, as by particular instances, & therefore it is thought fit in this, and the following Petitions, to reckon up some of the principal of those, who stand in extraordinary need of the Divine succour, and if we consider the several instances we shall find, that we do here give Examples of the three Generals that went before; for we may reckon Travellers and Seamen, labouring Women, sick Persons and Infants, to be

of those who are in danger: Prisoners and Captives here, and in the next, Fatherless and Widows are of those who are in **necessity**: And lastly, the desolate and oppressed are of those who are in **tribulation**: And for the Examples in this present Paragraph, it may be noted, that they are all of such kind of Persons as are incapable of coming to pray with us, being excluded from God's house, not by any fault of their own, but by necessary business, as Travellers and Seamen, by infirmity of Body, as labouring Women and sick Persons, of Mind, as young Children, or by Violence and Restraint, as Prisoners and Captives. There are many others in **danger, necessity, and tribulation**, but those can come to our Assemblies, and with their presence move us to pity and pray for them, yea, they can joy with us in praying for themselves: But none of these here mentioned can come to the Congregation, and lest as they are out of our sight, they should be out of our minds also, the Church is our daily Monitor to enjoin our Prayers for them: Nor are we singular in this Petition, for we have in most of the particulars a Pattern in the ancient Forms, as when we pray

I. For all that travel by Land or by Water: We

(ο) ὅτις πλεόντων καὶ ὁδοιπορούντων διηδόμεν. Clem. & Lit. S. Chrysost. & Lit. S. Marc

Pro navigantibus, iter agentibus, — præcavimus te. Lit. Ambr.

Τοῖς πλείστοις σύμ-πλοῦσι, νοῖς ὁδοιποροῖσι σωθῆσθαι. Lit. S. Basil.

have so general a consent in all the ancient Offices (ο), that I have been apt to think this Clause to be almost as early as the Apostles days, and at first had respect principally to those devout Christians (as the Liturgy of Jerusalem applies it (p), who travelled by Land, and sailed over all the known World, to

(p) *Pro navigantibus, iter facientibus, peregrinantibus Christianis.* Lit. S. Jacob.

propagate

propagate the Gospel, and make Profelytes to Religion; for doubtless these holy Persons run through innumerable Perils for the Cause of Jesus Christ, and therefore ought to be remembred in the Prayers of all that wished well to Christianity. But if it were introduced on that occasion, yet it may well enough be retained, and applied unto all that travel on any lawful business; for of all kinds of men **Travellers by Land and Sea** are in most continual dangers: 1. Those who go by **Land**, are in danger of losing their way, of Thieves and Robbers, of Floods and Precipices, of Falls and breaking their Bones, yea, in some places of hunger and thirst, of Serpents and cruel Beasts of Prey, of being frozen with Cold, or scorched with heat, with many other Perils; whereupon the very Heathens were wont to sacrifice before they began a journey, and their friends did worship two Deities, the one to direct the Traveller in the right way, the other to preserve his Person from all harms, as *Ficinus* relates (q), and shall we Christians express less fear of God, or less Charity to our Brethren? 2. Again, Seamen and all that travel by Water are in innumerable dangers; for from the Land, Pirates or Enemies may take them; in the Water, Rocks may split them, Quickfands and shelves may set them fast, the Fire may burn them, the Air may send storms and tempests to overwhelm them, *Psal. cvii. 23.* or a calm to stop them, till they be in danger of famishing; so that it was wisely said of old, that *Sea-faring men were not above an Inch or two from death* (r), being removed from destruction but the thickness of a poor Plank: And we who are at home and safe, are obliged to think upon, and pray for, all those who for the common good,

(q) *Marfil. Ficin. in Plat. de legibus Dial. 10.*

(r) *Senec. Trag. Medea vers. 361. & 320. &c.*

or upon their just and necessary occasions are exposed to so many hazards. There are some who condemn all Antiquity together with our Church, as if they and we prayed for Thieves and Pirates, because the word is general; for all that travel by Land or by Water; which is a malicious Comment on an innocent Text; for do not all men by Travellers understand honest Travellers? Or who can properly call a Thief a Traveller, or a Pirate a Merchant-man? We cannot commit any into Gods protection, but only such as do things just and honest; and if we should pray to him to preserve a Thief or a Pirate, the meaning would be not to prosper them in their Robbery, but to prevent them, to keep them from executing their wicked purposes, to convert them, and so preserve them from the death which mans Law appoints for them on Earth, and from that Damnation which God himself threatens them in Hell-fire, and what harm were it, if we did in plain words ask all this? Though it is evident we mean here no other, but just and honest Persons, so that every one who is such, may freely hereunto say *Amen*.

II. We pray for all **Women labouring with Child**, which Petition, though it be scarce to be found among the ancient Offices, yet is very justly placed here, because of the number of poor Women, who are continually in this danger, and because of the greatness of the danger itself; for their deliverance would be reckoned among the greatest miracles of Providence, if the frequency thereof did not make us less mindful of it than we ought to be. Our sin hath entailed so heavy a Curse upon the weaker Sex, in the bearing of Children, that many of them lose their own Lives in giving Life to others, and those that do escape do endure generally Pains and Agonies, which the strongest men would find almost insupportable, if it were possible they should feel them; where-

wherefore the Scripture compares the highest & sharpest kinds of sufferings to these pains, Jer. iv. 31. and it is the Philosophers Observation, that no other Creatures endure such Extremities in bringing forth as Women do (s).

Wherefore we may suppose that all the Female Sex will (for their own sakes, and upon the account of their due apprehensions of these pains) pray most affectionately for all their Fellow-sufferers: And for

men, they must not think they are unconcerned; because this being the way by which we all entered into the World, we owe so much reverence to our own Original, and so much Duty to our Mothers, as to pray for all that are in the same Condition. And although the Woman was first in the Transgression, and so hath the saddest part of the Curse, being punished in the fruit of her Body, for not sparing Gods forbidden fruit (t):

Yet man also was a Partner in the sin, and is so much the more obliged to pray for Women suffering in this kind, because they suffer partly for his sin. The *Germani* had a peculiar Goddess to which they prayed on this occasion, called *Lucina*, and with many words and costly Rites did seek for her assistance (u), and though they mistook the Object, the Act was right, and ought to be imitated by us, who have a mighty God able to help all

sorts of Persons, be their dangers or distresses never so great: To him therefore we have prayed for travelling

(s) Τοῖς μὲν ἐν
ἄλλοις (ὡς ἐκ ἐπι-
πονοῦ γίνονται αἱ τέ-
και — ταῖς δὲ γυναῖξιν
συμβαίνει) οἱ πόνοι
ἰσχυρότεροι. Arist.
hust. anim. l. 7. c. 9.

(t) Τῇ τῆς ἐνβολῆς
καρτῇ καὶ φεικτικῇ
πειρὰ τὰς ἐαυτῆς ἀνι-
σσομένη καὶ πόνον. Basil.
Seleuc. Orat. 3.

(u) Audi me vene-
randa Dea, cui nomina
multa, Pregnantium ad-
iutrix, partientium dul-
ce levamen, Sola puella-
rum servatrix —
&c. Orpher. hymn.
Prothyr. Natal. Comes
l. 4. c. 1.

velling Women, and when we have a while considered their danger and extremity, as well as our Obligations and Duty, I doubt not but we shall re-inforce it with a hearty *We beseech, &c.*

III. We pray for all sick persons. The Estate of Travellers concerns chiefly the Masculine Sex, the other is proper only to the Female, but there are sick Persons of both, who were always peculiarly remembered in the Prayers of the Ancients.

Let us pray (saith Clement) for all our Brethren afflicted with sickness, that the Lord would please to restore them from all their Diseases and Maladies, and to bring them sound to his holy Church.

For the aged, weak, infirm, and sick (saith that of St. James) and those who are vexed with evil Spirits, let us beseech the Lord that he would speedily send them health and safety.

(w) ὅτι — νο-
σούντων, καμνόντων,
&c. Lit. Chrys.

— νοσούντας ἰα-
σαι Lit. S. Basil.

*Pro his qui diversis in-
firmitatibus detinen-
tur precamur te, Domi-
ne miserere. Offic. Am-
brof.*

*ut — omnibus in-
firmis sanitatem men-
tis & corporis donare
digneris; te rogamus.
Brev. Miss. sec. ul.
Ebor.*

The other Liturgies mention them (as we do) more briefly (w), both in regard that it is impossible to reckon up all sorts of infirmities, and because there are more peculiar Supplications for them afterwards: At present it will suffice, that we commemorate them in general, remembring they are not able to come to Gods house, and pray for themselves, and yet they do extremely need the benefit and comfort of Publick Prayers. Let us think it may shortly be our Case, and as we shall desire to be remem-
bred then, we must remember now

those who are sick. Let us consider how hard it is to endure sickness and pain, weary nights and restless days,
the

the stroke of death and the apprehensions of approaching Judgment, and then we shall pray heartily for them; and prayers proceeding from such pity and charity, no doubt will prevail either for their speedy recovery, or their happy change; and all we desire is only this, That God will please to **preserve** them, either from temporal, or else however from eternal death; to **preserve** them and keep them for his own, living or dying, that they may be safe and happy; and either recover to live a holy life, or pass sweetly by a gentle death to a blessed Immortality; but of this more in the Second Part.

IV. We pray for **young Children**, which are also expressly named in one of the *Grecian* Liturgies (x), and ought to be remembered in our Devotions upon many accounts. As they are by Baptism made Members of Christ, and of his Church, and so become our brethren, we ought to pray for them, especially since alas they cannot pray for themselves. They are in the midst of a thousand dangers, yet through want of the use of reason, do not apprehend it, but spend their time in vanity. Their bodies are liable to many casualties, and their lives very frequently exposed to the greatest dangers, by burning or drowning, by falls and evil accidents; some we see are crooked and deformed; others deprived of their limbs, or some of their senses, yea and of their understanding it self, and are miserable all their days. And yet besides these perils to the body, their souls run greater hazards; for they are, as the Poet calls them, soft clay, capable to be molded into any shape, and apt to take any impression which those they converse with please; they cannot act by reason and judgment, but only by imitation, and therefore they easily suck in Principles of Atheism or Superstition, Here-

(x) Τα νήπια ἐκ-
θεύον, τὸν νεότητά
παιδαγωγῶντος Lit.
S. Basil.

fy or Schism, Rebellion or Faction, and soon learn to imitate practices of Debauchery, Swearing and Lying, Drunkenness and Lust, Stealing and Deceit, if they live with those, who believe or do such things, unless it please God to interpose, and wonderfully to preserve them; and yet these young Children are the only hopes of the next Generation, so that we had need pray to God to keep them both in Soul and Body. We were once such our selves, and therefore should look back with pity on those poor Creatures, who do not heed their danger: We see it, and they do not; therefore we are more bound to pray for them, than they are for themselves: and we have a very great Encouragement to this Duty, since we call upon that God, who preserved us in the like Estate, and pray unto Jesus for them, who was once in the same Condition, and always loved little Children, whom he made Preachers of Humility, and examples for the heirs of his Kindom; he took them in his Arms, embraced and blessed them: To him therefore we apply our selves for all poor helpless Infants, saying here also, *We beseech thee, &c.*

Lastly, We pray for all Prisoners and Captives, and that in obedience to a Divine Commandement, *Remember them which are in bonds as bound with them,* Heb. xiii. 3. In the Primitive times there was a very sad occasion to put this Precept in practice; for the most barbarous cruelty of the Heathen Emperors was such, that they did condemn the poor Christians to banishment or to bondage, to the Mines or to the Gallies, to Prisons and Dungeons; and during these severe Persecutions, the rest of the Christians, who as yet enjoyed their liberty, were wont to pray for their suffering Brethren with infinite Devotion, and a most compassionate Charity, saying, *Let us pray for those that are condemned to the Mines, or to banishment, to prison or bondage, for the Name of the Lord,* Clem. Const. l. 8. c. 10.

For

For our brethren that are in captivity, banishment, prison, or hard bondage; Let us beseech the Lord, that they may return in Peace. Lit. S. Jacob.

The like more briefly we have in all the rest (y), by which we may see how it came first into the Offices of the Church: But it was not to be left off as soon as Persecutions ceased in the Roman Empire; for so long as there are either Pagans or Turks in the World, there will be (it is like) too many Captives among them, kept in grievous and cruel bondage, tempted to forsake their Religion by promises and threatenings, by flattery and the infliction of the severest extremities: so that we who enjoy our Country,

and our Friends, our Estates and Liberties, our ease and our Religion, must not, because we are far off, forget to pity and pray for these miserable Creatures; but must beseech the Lord to pity their Distress, and find out some way for their deliverance, and if ever there be an opportunity, we must liberally give Alms towards their Redemption who suffer for the Cause of Jesus Christ. Besides, there are among Christians themselves many poor Captives taken in War, and many Prisoners who are confined in times of Peace for Debt and Suretyship, and for evil deeds, who need Gods mercy and our charity very much, and endure many hardships; so that we ought to pray for them, and to beseech the Lord to have compassion on them, either to sanctifie their affliction, or to deliver them from it. Those who deserve it, suffer justly, and yet we must not cease to pray for them, that it may be a means to bring them to Repen-

tance ;

(y) *Ἰησοῦ*
αἰχμαλωτῶν καὶ τῶν
οὐσείας αὐτῶν
ἀνδράμεν Lit. S.
chrys.

αἰχμαλωτῶν ἰούδα
Lit. S. Basil.

Pro — in car-
ceribus, in vinculis, in
miseriis, in exiliis
constitutis, precamur
te. Off. Ambros.

ut miserias paupe-
rum & captivorum in-
tueri & relevare dig-
ne is. Brev. Sarisb.

tance; those who do not, we may and ought to beseech the Lord for their enlargement. In a word, whether we look abroad or at home, we shall find the miseries of poor captives, slaves, and prisoners to be so very great, as will extort from the most obdurate heart an unfeigned *We beseech thee*, &c. And because the Church hath added the word [all] we may suppose that all these poor creatures, men and women, in these several conditions, do seem to kneel to us, who have ease and leisure, health and strength, liberty and the freedom of the House of God, that we will intercede for them all, and improve the opportunities we have to procure mercy for them: And when so many necessary and ancient, so many charitable and excellent Requests are united here in one, oh let us seal them all with true Devotion, saying, *We beseech thee*, &c.

§.XIX. **T**hat it may please thee to defend and provide for the fatherless Children and Widows, and all that are desolate and oppressed:] *We beseech thee*, &c.

When holy *David* had celebrated God, as him that looseth men out of Prison, *Psal.* cxlvii. 7. he adds, that *he is the defender of the fatherless and widows*, verse 9. A Title in which the Almighty seems much to delight, *Deut.* x. 18. *Psal.* lxxviii. 6. And as these two are usually joyned in the nature of things, so they are always put together in Scripture, and united in this Petition, and doubtless may justly challenge a place among those that are in *danger necessity or tribulation*. If Widows and Fatherless have any Estate, they are in *danger*; if none, they are in *necessity and tribulation*; but here we pray, That God would **defend** them from danger, and **provide** for them in necessity and tribulation: And we have the very same request in the ancient

ent Offices (2), That God would assist and protect Orphans and Widows; and we have great encouragement so to pray, because our God styles himself their Father and Protector, forbidding all injuries against them, *Exod. xxii. 22.* Accursing those that wrong them, *Deut. xxvii. 19.* and promising that he will right them, *Deut. x. 18.* yea, making it the character of an unfeigned Religion to be just and charitable unto Widows and Fatherless, *Isa. i. 17. James i. 27.* So that we ought not only to hope and believe he will hear these Prayers, but he will love us the better for making Prayers for them. Let not the Fatherless and Widows therefore be dejected, because they are destitute of earthly comforts; for though they be helpless and exposed as to their outward estate, they are so much the more dear to God (a), and all good men: He takes them into his Protection, and the Church into her Prayers, by which means their desolate estate may be as safe as when they had all their outward comforts at their will. However, it is our duty to pray for them: And 1. **For the Fatherless Children**, who are indeed objects of our pity, as having lost their best earthly Friend, who would have instructed and educated them, provided for them, and taken care of them; whereas now they are apt to be made a prey to unjust Guardians and greedy Relations, and to be wronged of what they have; or if they be left poor, then alas they have none to provide for them, and so endure great extremity: Inasmuch that

(2) Χηρῶν ὑπερ-
 δι, ὀρφανῶν ὑπερ-
 πικρῶν. Lit. S. Basil.

Pro virginibus, orpha-
 nis, viduis, precamur te.
 Offic. Ambros. ἱερὰ
 χηρῶν καὶ ὀρφανῶν δε-
 νούμεν. Clem. Constit.

(a) Duo ista nomi-
 na, in quantum desti-
 tuta humano auxilio,
 in tantum divine mi-
 sericordie exposita,
 suscipit tueri pater om-
 nium. Tertul. ad ux.
 l. i.

(b) John xiv. 18.
ἐκ ἀφ' ἑωῦ ἐπεὶ ὁ παῖς Et amici So-
cratis dicunt, eo mor-
tuose Διδέειν ἐπα-
νὸς τὰν ἑρῆα λόγ.
Platonis Phæd.

that the same Word which signifies a fatherless child, is put usually for comfortless (b), to shew in what a sad and comfortless condition they are; having none to shield them from injuries, none to provide for their education, none to reprove or correct them for their faults,

none to look to their souls or bodies with a true concern, unless it please God to raise them up some dear and faithful friends; to him therefore let us pray heartily for them. As also II. For the Widows, who are often the Mothers of Fatherless Children, and unable to help them or themselves. For Widows especially, if aged and infirm, are liable to be injured and oppressed by Neighbours and Relatives, by Servants and Strangers, the remembrance of their former comforts makes their present calamities seem more grievous: before they had lost their head, they were free from many cares and vexations, troubles and mischiefs, that now they are intangled in, and hence their sorrows as well as their complaints are very great; and as they move God to pity them, so they ought to excite us to pray heartily for all in this forlorn condition: And these Prayers we must make with hearts full of pity and charity towards all Widows and Fatherless, because we know not, how soon we or ours may be in the same case. And we must particularly recommend those Orphans and Widows, who are of our Relations or Ac-

(c) Memento Do-
mine ————— *eorum*
qui pauperes, viduas,
orphanos ————— *in*
memoria habent. Lit.
S. Jacob.

quaintance, and our very Charity to them will bring down a blessing upon our selves; for in the Liturgy of St. James, they pray to God to be mindful of those who remember the poor, the widows and fatherless (c),

to intimate, that by thinking of them, we move the Lord to think of us, and so we do at once profit our selves and them also; wherefore to this request I hope we shall all say very heartily, *We beseech thee, &c.* III. And finally, to compleat this Petition, we add ——— and all that are desolate and oppressed; for the Widows and Fatherless are always desolate, that is, deprived of their best friends, and often oppressed, that is, wronged by their base enemies; they therefore are the first in this rank of sufferers, but they are not alone, for there are also many others, 1. who are desolate and destitute of friends and good neighbours, who want houses and means to support them, who have none near them to help or comfort them: and verily if a friend be so necessary to the comfort of our lives, that none can be happy without them, if they had all other good things (d); then the estate of the desolate is very much to be pitied, and they also need a place in our Litanies, as do also 2. the **Oppressed**: The desolate want some good, but these suffer positive evil; they are destitute of friends, but these are cruised by enemies, and many of this kind there are in this evil; World, whose rights are detained by great and potent Adversaries, or taken from them by bribery and false witness. Some are over-burthened with labour, others denied their just wages; some are oppressed by Usurers and Exactors, others are spoiled by cruel Lords; of all which we hear daily complaints. And therefore we pray to the righteous Judge of all the World, to provide for the desolate, and to defend the oppressed from their too mighty Foes; and that God may grant us this needful request, and relieve those we have remembered in it, let us devoutly conclude it with our *We beseech thee, &c.*

XXX. *That it may please thee to have mercy upon all men:] We beseech thee, &c.*

After this large Catalogue of Sufferers, as well in spiritual as in temporal things, lest any kind of afflicted ones should seem to be passed by, here is one most comprehensive Petition more, wherein we beg mercy for all men, who are all afflicted at some time, or in some kind or other; and if they be not yet, they always stand in need of mercy; the rich as well as the poor; the prosperous as well as those in adversity; they who remain at home need God's mercy, as well as those who travel abroad; they that are in health, as well as those that are sick; the old, as well as the young; those at liberty, as well as the prisoners; those who have Fathers and Husbands, as well as those who have none: The miserable need the Divine mercy to comfort them, but so do the prosperous also to preserve them in that estate; so that there is no man can subsist without mercy. When therefore we reckon up all the former Degrees of calamitous persons, we do not pretend these are all which want mercy: these need it exceedingly, and just now; but all men are supported by mercy, and more or less do need it every moment. And since every man

is our Neighbour and our Brother (as Christ hath taught us) we ought to express our charity to all people; and though our ability cannot relieve them all, yet Gods bounty can, to him therefore we pray for all men: For which we have the practice and example of the Jewish Religion, whose High-Priest (saith Philo) prayed for all Mankind: And which to us is more considerable, we have the continual (e) use of the an-

cient

(c) *Memento—omnium ut benigne illis facias; omnium misere— & pp— Visita mundum tuum in misericordia. Lit. S. Jacob.*

— *ὁ ὅτι πάντας ἐκχεον τὸ πλεόνον σε εἰλε— & — ὁ πάντων καὶ πάντων Lit. S. Basil. & S. Chryl.*

cient Christians, who in their Liturgies prayed for all Mankind, and by their Writings do assure us, it was their constant practice so to do

(f). And no wonder, whenas Almighty God himself hath taught us by his Holy Apostle to make Prayers and Supplications, and Intercessions for all men, 1 Tim. ii. 1.

Which Command, how it was understood and observed in the Primitive Church, the ancient Author of the Book *Deocatione Gentium*, will fully instruct us; This Rule of Supplication (saith he) the Devotion of all Priests, and all the Faithful doth so unanimously observe, that there is no part of the World, wherein such Prayers are not celebrated by Christian People (*).

And he goes on to declare, That they prayed for Infidels and Idolaters, Jews, Hereticks and Schismatics, that forsaking their Errors, they might be turned to God; which because they cannot do without the mercy and grace of God, therefore we are obliged to pray to him to have mercy upon them all. Now if we thus apply it, it is a Prayer for the conversion of all Mankind, which certainly we are obliged to desire, and encouraged to pray for to him, who would have all men to be saved, 1 Tim. ii. 4. and will be moved to have mercy upon many by the charity of this excellent request. It is our Duty to pray for all mens conversion, and God's delight to have mercy upon all; yet if still there be some on whom no mercy is shewed, it is not the fault of God, who was willing to shew mercy, nor our fault, who begged mercy for all; but it is their own fault, who by rejecting the offers

(f) Pax cunctis & venia postulat. Arnob. adv. Gentes. lib. 4.

(*) Inter opera Ambrosij & Prosperi, cuius potius adscribendum est hoc opus. lib. 1. cap. 12.

offers of Mercy, do exclude themselves from that Mercy, which the Churches prayers begged for them, and God was ready to have bestowed on them. Having therefore so good Authority, so great Examples, and so excellent reason for this universal Charity, we ought not to be moved at the trifling Objections of those men, who scruple this Petition, because it will not suit their Systems of absolute Election and Reprobation: And truly it is no wonder if they, who believe the greatest part of Mankind condemned from all Eternity by absolute Decrees, cannot heartily pray for the conversion of all men, since this is to desire God to reverse what he hath inevitably determined; but doubtless the contradiction lies not in this Petition, which is made in obedience to a Divine Command, but in their own Opini-

(g) ——— *Non
desidero ista in
fratrem totius Dis-
cipline. Tertul. ex-
hor. ad cast.*

ons, which are wholly inconsistent with the Theology of the Ancients (g), and with Reason, and therefore very likely may intangle those who do maintain them. There are indeed two or three intricate places of Scripture, which may be fairly interpreted other ways; yet by their own exposition of these, they do oppose all those places which declare, That God is loving to every man, Psal. cxlv. 9. and that Christ hath tasted of Death for every man, Heb. ii. 9. That he would not the death of any, Ezek. xviii. but desires the salvation of all, 1 Tim. ii. 4. Yea, they make all the general promises and calls to Repentance, to be not really intended to all whom they are declared unto: and finally, they take exceptions at a manifest Command. Nor can they pray for all men, if they attend the Consequents of their Positions; so that they must forfeit their Charity to preserve their Opinion, or quit it, and do their Duty without any reserve, which we heartily pray they may, and do

do bless God for those sober and rational Principles, which teach us that the Salvation of all men is possible, and therefore we can cheerfully pray for it, and desire the Lord to have mercy, not only on the bodies, but the souls of all Mankind: And oh what universal blessings will such a Request bring down upon all the World, if we thereunto do affectionately add, *We beseech thee, &c.*

§.XXI. **That it may please thee to forgive our Enemies, Persecutors & Slanderers, and to turn their hearts:** *We beseech thee, &c.*

It is the Command of God, that we be free from all wrath, and in perfect charity with all men, whensoever we go about to pray. Now to demonstrate we are so, we have in the former Petition prayed for all men; and further to shew there is no Exception or secret Reserve in our Charity or Devotions, we here make a particular Prayer for our enemies, who of all others do least and worst deserve it from us. If we hated any, it must be those who hate us; but to avoid all suspicion of hypocrisy, we mention these, and intercede for them apart: And this we do also in obedience to our Saviour's express order, *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, Mat. v. 44.* And it was his own Practice as well as his Precept; for he prayed for his enemies when they were acting the greatest and most unjust cruelty upon him that ever the Sun saw, *Luke xxiii. 34.* And the first Martyr imitated this Heroick Charity, *Acts viii. 60.* And so did all the Noble Army of Martyrs, who in the midst of all their torments prayed for those who so barbarously did inflict them. Nor was this done by the Christians only in extraordinary cases; but it was a part of

N

their

(h) *Qui magis inimici & persecutores Christianorum, quam de quorum majestate convenimur in crimen; sed etiam nominatim atque manifeste inquit, Orate pro Regibus, &c. Tertul. Apol. cap. 31.*

(i) Ὑπὲρ τῶν δι-
ωνύτων ἡμῶν διὰ
τὸ ὄνομα τοῦ κυρίου
δοξάζομεν. Clem.
Const.

Μνημόσυνον ὁ θε-
ὸς ——— καὶ τῶν ἀ-
γαπῶντων ἡμᾶς, καὶ
τῶν μισούντων. Lit. S.
Basil.

(k) Scito — præ-
ceptum esse nobis — et-
tiam pro inimicis De-
um orare, & persecuto-
ribus nostris bona præ-
cari. Terr. Apol.
cap. 31.

Non solum pro amicis,
sed etiam pro inimicis
Dei misericordiam de-
precamur. Cæsar. Arel.
hom. 29. vid. Just.
Mart. Dial. in Tryph.
Arnob. adv. gent. l. 4.
p. 152.

their daily Office to pray not only for the Emperors, who were then generally most cruel Persecutors, and their greatest Foes (h), but also for all other their Enemies, who did hurt them by word or deed, which is manifest as well from the most ancient Offices (i), as from innumerable places of the best Fathers (k). Which as it is a rare attestation of the Divine charity of those pious Christians, so it was a lovely Ornament to their Religion, and did attract their very enemies into a strange admiration at its excellencies, and did convert more than Arguments or Exhortations; for who could resist the force of that obliging Charity, that put up all injuries and cruelties, and returned them no otherwise than by prayers and all imaginable acts of kindness and affection? This made the Gentiles cry out, *Never was there a Religion so holy, so ingenuous, and every way so perfect, as this, which made its Professors kind to all men, as if they were their nearest kindred, or dearest friends*, Euseb. hist. l. 9. cap. 8. Now that this Age may understand this duty more fully, and practice

it more frequently, we will now more particularly consider this Petition, viz. 1. Who they are we pray for. 2. What we ask in their behalf.

I. The persons we pray for are the same with those mentioned by our Saviour, *Mat. v. 44.* 1. Our **Enemies**, which are both named there, and signified by [*those that hate us*] *Luke i. 74.* that is, those who have malice in their hearts against us, & intend evil towards us, though as yet they have not opportunity to execute their wicked desires. 2. **Persecutors**, named by Christ also in these words [*who despitefully use you and persecute you*] that is, those who by power and might do hurt us and injure us, by unjust spoiling us of our goods, our liberties, or our lives, especially if it be for the cause of Christ. 3. **Sland-
erers**, who in St. *Matthew* are [*those that curse you*] that is, such as having not power, though malice enough, to hurt us by deeds, do raise and tell false and evil reports concerning us, do take away our good name and reputation. So that here are comprehended all that do any ways express their hatred against us, in hearts and by thoughts as our enemies, by their hand and their deeds as our Persecutors, by their tongue and their words as Slanderers; be they of what degree soever: Our equals as our enemies usually are, our Superiours as those who prosecute us, or our Inferiours, as most of those who slander us. Now who is there almost, but thinks they deal well enough with all these, if they return them like for like, if they hate their Enemies, rebel against their Prosecutors, and rail at their Slanderers? Men imagine it is no more than what they deserve; but Jesus teacheth otherwise, commanding us to forgive them, and to return them good for evil, yea and to pray unto God for them, and we blame the Jews for their uncharitable Maxims, and malicious practices against their Enemies (1); but I wish Christians did not in their conversation come nearer

(1) *Qui honorat
contemnentes se similis
est asino. Prov. Ben.
Syrz.*

*Qui honorat hostem
suum tandem morietur
manu ipsius. Dictum
R.R.*

to their Rules, than to those of Jesus Christ; for then we should not have so much malice and revenge among us. Certain it is, that we are bound to love our enemies, and if we sincerely do so, we shall easily and heartily pray for them in this excellent Form, which is next to be considered.

II. The things which we ask in their behalf, are two.

1. That God would **forgive** them the grievous sin which they commit in unjustly hating, persecuting and slandering us, who have not injured them at all; and this was the Prayer of Christ and of St. Stephen.

(m) Ὅπως ὁ κύριος
περιούνης τὸν θυμὸν
αὐτῶν διασκεδάσῃ
τῷ καθ' ἡμᾶς ὀφ-
γλυῶ. Clem. Constit.

2. That he would **turn their hearts**, and not suffer them to persist in so desperate a wickedness; and this was a Petition of the first Christians (m). And both together do make up a most perfect Charity, being

all that we can beg of God, either for their good, or the demonstration of our sincere affection: For when we consider the greatness of their crime, and the terror of God's Judgment upon such malicious and mischievous persons, what better wish can we make for them, than that their sin which is past, may be forgiven, so that they may never suffer the Divine vengeance for it; and also that they may have the grace of Repentance, and never commit the like again? And how can we better shew that we have forgiven our enemies, than by desiring that the Lord also may forgive them, being so far from intending them any harm in this World, that we wish they may not suffer any in the next upon our account? And because we know God will not forgive them, unless they give over their malicious Prosecutions; therefore we beseech *him* also to turn their hearts, who can make our enemies to be at peace with us, *Prov. xvi. 7.* as was evident in the cases of

Laban

Laban & Esau, who both pursued *Jacob* with the highest resolutions of revenge, yet met him with amity and kind embraces. And as *Aristotle*, when he fled from *Athens* to *Chalcis*, protested he did it not so much to save his own life, as to hinder the *Athenians* from adding another unjust murder to that of *Socrates*; so the pious Christian may more justly say he prays for the turning of his enemies hearts, not for his own sake, but theirs, not so much to prevent his own danger as their damnation: And oh how rare a charity is this to wish a man's enemy to become a friend to God, and to desire he may be everlastingly happy! It may be this will seem a hard saying to flesh and blood, that we must be **hated, persecuted and slandered**, and not at all return evil for evil, but contrariwise pray for them, and wish the greatest benefits to those who do all this; but doubtless it is our duty, and will not be so difficult, if we consider

I. The example of Jesus and his Saints, who were more innocent and more wronged than we can pretend to be, yet they prayed for their enemies. This was well applied by *Flavianus* Bishop of *Antioch*, who seeing the Emperor *Theodosius* in a great anger against his Citizens of *Antiochia*, used the very words of our Saviour to him, *Father forgive them, for they know not what they do*, Luke xxiii. 34. with which the Emperor was immediately appeased; blushing to differ so much from the charity of so great an Example.

II. Let us consider the nobleness of this act, which makes us to be like unto God himself (n), who doth good to his very enemies; and it makes our sufferings honourable and glorious, when we bear them with such a patience, and when no evil things can rob us of our Charity.

(n) *Qui parcat hosti, non cum summis modo Heroibus conferendus; sed & Deo simillimus censendus est. Cicero.*

III. We may call to mind, that while we heartily pray for our Foes, they cannot really hurt us; our souls are safe while we keep a heart full of love; we may suffer, but we shall not sin; and so all we endure is a short temporal calamity, which if we thus bear, shall be rewarded with endless bliss.

Lastly, we may be confident this will give a happy issue to all afflictions; for so generous a charity will heap coals upon the heads of our enemies, and melt the most hostile humour into compliance, or else it will shame them, if they persist, and engage the Almighty to deliver us from their implacable malice; so that while the angry man, by returning evil for evil, incenseth his Foes, disturbs himself, and displeases God, we are taught a much wiser course, to which we must resolve to submit, and never desist till we can subdue all our regret and animosities, and sincerely joyn in this blessed Petition, saying, *We beseech thee*, &c. But there is one remark more that must not be omitted, *viz.* That we take great care we do not suffer as *evil doers*, 1 Pet. iv. 15. for there are some, who by grievous provocations and injuries make themselves Enemies; some, who by opposition to the Laws, by Faction and seditious Principles or Practices, force the higher Powers to punish them, and then call them Persecutors, and Justice they term Persecution (o), as the *Donatists* of old, and some of our modern Sectaries.

(o) *Non semper culpandus est qui persecutionem facit, nec laudandus qui patitur.*
Aug. Vincent. ep. 48.

There are men, who call those **Slanderers**, who justly reprove them, or represent their real crimes, though with the most innocent & charitable designs: Now those men had more need pray to God to forgive themselves, & to turn their own hearts, rather than those whom they wickedly make, or falsely term their Enemies. And in truth he must be innocent,

as

as well as in Charity, who can rightly make this Petition : He that suffers unjustly, and for doing some real good, this man may comfortably seal this Request with his *We beseech thee, &c.*

§.XXII. **W**hat it may please thee to give and preserve to our use, the kindly fruits of the Earth, so as in due time we may enjoy them :] *We beseech thee, &c.*

Having so largely interceded for others, it is but reasonable we should now be mindful of our selves, and make some Requests in our own behalf, which we do in these two last Petitions, desiring in this, Temporal Mercies, and in the next, Spiritual for our selves, yet so as not to exclude our Neighbours. The Original of this Petition may seem to have been that of the Lords Prayer, *give us this day our daily Bread*, for as there is but one Petition for temporal Supplies there, no more is there here, and as that request is only for *Bread*, that is, for what is absolutely necessary, so the things here asked are not such as minister to Luxury and Excess, but only to necessity, even that God will make food to grow out of the Earth, and bless the fruits thereof, which were the first and most innocent food of Mankind, *Gen. i. 28*. It being likely, that no flesh or living Creature was eaten for the first 1600 years, till God permitted it to *Noah*, *Gen. ix. 3*. And afterwards the stricter sort of *Heathens*, and their Philosophers, as *Porphyrus* proves, & the severer Part of Christians did use no other food, than the fruits of the Earth, and such might by this Word comprehend all their food, and pray for the continual supply thereof; but those who make use of that liberty, which the Divine Mercy hath given, and sometimes eat other things, yet cannot live without these **fruits of the Earth**! For which Cause, all the Churches in the

world were wont to pray for a blessing on them, that of St. James in this manner.

Let us beseech the Lord to give us a temperate Air, gentle showers, refreshing dews, and plenty of all fruits, so that the year may afford us store of all good things, and that the whole year through, there may be abundance of all provision. Lit. S. Jac.

Be pleased to give us temperate and profitable Weather, grant rain to make the Earth bring forth, and crown the year with thy goodness. Lit. S. Basil. 173.

(p) ὑπὲρ τῆς ἀ-
κρασίας τῶν ἀέρων
καὶ τελεσφορίας τῶν
καὶ πῶν ἐκδιδόμεν.
Lit. S. Clem. & ita
fere S. Chrysost.

*Pro aeris temperie,
& fructuum [abun-
dantiâ] & fecundita-
te terrarum precamur
te, Domine miserere.*
Offic. Ambros.
*ut fructus terræ dave
& conservare digne-
rius, te rogamus.* Brev.
Sarish.

And all other Liturgies do agree to this (p), praying for a seasonable and plentiful year, and a large Increase of the fruits of the Earth, and that with so great an Harmony of Expression, as may convince us, that this part of the Litany is very antient; and doubtless stood here long before it was used in Processions through the fields, a Custom which is of much later date than this Petition. So that it is probable this request for a blessing on the fruits of the Earth, made them think in after-times, when there was danger of any Scarcity, it might be profitable to use this, yea all the

Litany in Perambulation, that the sight of the fruits in danger might quicken their Devotion: As for the words used in this our Form, they are very pious and comprehensive, acknowledging that God is the Giver and Preserver also of all the **fruits of the Earth**, and accordingly desiring him first to give them, and then to **preserve them to our use**.

I. It is He, who is the Giver of the **fruits of the Earth**,

Earth, He giveth us fruitful seasons, saith St. Paul, Acts. xiv. 17. He bringeth forth grass, &c.—and maketh food to grow out of the Earth, saith David, Psal. civ. 13, 14, 15. He prepareth our Corn, and so provideth for the Earth, Psal. lxxv. 9, 10. He filleth us with the flower of Wheat, Psal. cxlvii. 14. The Sun doth warm and cherish, the Rain doth moisten and nourish, but both of these cannot of themselves produce one Pile of Grass, one ear of Corn, or one single fruit. To which purpose it is wisely observed by the Antients, *That all the fruits of the Earth were produced in the third day of the Creation*, Gen. 1. 11. the Sun and Moon not until the fourth day, ver. 14. that men might not think the Influence of those Celestial Bodies to be the Cause of the growing of these Productions, but the power and Providence of God (y): By his Word they were first created, before there were any second causes, & though he do usually make these the Instruments to produce the earth's blessings, yet he can restrain their efficacy when he pleaseth. Wherefore He is the giver of Herbs and Grass, of Corn & Grain, of Fruits, & all that the necessity of Man requires. Him therefore we must acknowledge in this Prayer. The Jews were ordered by God to offer up to him the first handful of all the fruits of the Earth, and they were not to taste of the rest till they had owned his Providence by this Oblation, *Levir. xxiii. 10. Deut. xxvi. 2.* The Gentiles made a like Present of their first Fruits to *Ceres*, and we learn out of St. *Irenaus*, that the primitive Christians presented all their first fruits at the Altar, and did thereby agnize God the Giver of them all in a most solemn manner; which Custom is yet preserved in the *Greek Church*, where

(y) — ut cognoscerent omnes — terram sine sole posse fecundam esse — bonus quidem Sol, sed ministerio non imperio. Ambros. hex. l. 4. cap. 1. ē Philone πρὶ κορυμν.

where upon the Oblation of the first fruits we find this Prayer. *We bless thee O Lord God, and offer the first of those Fruits, which thou hast given us to enjoy, thou hast made them spring by thy Word, and thou commandest all sorts of fruits for delight or necessity to grow out of the Earth for the use of Man, and every Creature. We praise thee O God for all the blessings thou hast bestowed upon us,*

(r) Euchol. p.655.

(s) Sacramentar.
p. 242.

&c. (r). And there is in the Sacramentary of St. Gregory (s), a Form very like this upon the same occasion: All which I do the more

largely remark, that we may see how all the World hath agreed to own the Almighty to be the Giver of all good things, that so we may pray most heartily to him to create the fruits of the Earth for us, and give them to us; that we may not attribute the Original of them to our own endeavours alone, or to second Causes, but to his blessing, & then we shall seek unto him for them, and be fearful to offend him, who can easily withhold from us the necessary supports of our Lives. But

II. It is He also, who is the Preserver of them: As he makes them spring, so he brings them to perfection, so that we may enjoy them in due time, he defends them from all Casualties & mischiefs, to which they are incident, both in the Field & in the Barn. The Heathens worshipped *Ceres* and *Pan*, *Robigo*, and other ridiculous Deities to prevent these Evils, as St. *Augustine* & others inform us, *De Civ. Dei* l. 4. cap. 21. But we have one Lord who makes and keeps them all: He it is, who prevents them from being scorcht and pined with drought, putrified & overwhelmed with Inundations, corrupted with blasting and Mildew, devoured by Caterpillars, or other noxious Creatures; any of these may spoyl our fruits, even after a hopeful Spring had raised our Expectations. So that it is an excellent Mercy, that the fruits

fruits of the Earth ripen kindly at any time, and are ready in their Season. The Country-man is obliged to a great and constant Piety, because he continually needs so many blessings, and his subsistence intirely depends upon Gods daily Providence, for his labour is all lost, unless God preserve it, and bring it through many dangers to its full maturity; yet we must not think the Husbandman alone concerned to be pious and devout in this request; for Husbandry is the Foundation

of a Kingdom, the Mother and the Nurse of all other Arts (r), yea the King himself is served by the Field (u); for which Cause the Tillers of ground were spared in time of War, as being general Benefactors. We are all therefore concerned to pray for a Blessing on their labours, because we all have need of these fruits: They who have them of their own, and they who are to buy them of others, are all obliged to desire the Lord to give them and preserve them; for seasonable weather, and a plentiful harvest is a Universal blessing, and all the people must most affectionately conclude this Petition with their *We beseech thee, &c.*

(r) Ἡ γεωργία
τῶν ἄλλων τεχνῶν
μητρὶς καὶ τροφὸς.
Xenoph. Oecon.

(u) Τὰς περὶ τῆς
γεωργίας ὄντας, ἐσ-
σιν ἀβλαβεῖς, ὡς
καὶ οἱ ὄντας ἀπὸ
τῶν ἀεργῶν. Di-
od. Sicul. l. 2.

§. XXIII. **That** it may please thee to give us true Repentance, to forgive us all our Sins, negligences and ignorances, to endue us with the grace of thy Holy Spirit, to amend our Lives according to thy Holy Word:] *We beseech thee, &c.*

As the former Petition is grounded upon, *Give us this day our daily Bread*; so this upon the next part of the Lords Prayer, *forgive us our Trespases*; upon which it is
an

an excellent Paraphrase, containing all that is necessary in order to a Pardon. The former was a request for the body, this for the Soul, comprehending all that is necessary to eternal life, as the other did all that is requisite to the temporal, being the particulars of that general

(w) Τὰ καλὰ καὶ
συμφέροντα ταῖς
ψυχαῖς ἡμῶν. Lit.
S. Chrys. & Basil.

Petition in the Greek Offices (w): *Give us all things that are good and profitable to our Souls.* In the beginning of these Intercessions, we did acknowledg our selves

Sinners, saying *We Sinners do beseech thee*, &c. And therefore ere we conclude, it is fit we should do as becomes humble Sinners, Pray for **Repentance**, pardon and amendment of Life: Which as it is a very proper request for us always, so it is most of all proper in the Conclusion of our Prayers. For we have now made so many excellent Petitions, that we may justly fear, lest our manifold Sins should make so great and so elaborate a Part of our Devotions be in vain, wherefore we make way for our Prayers by seeking to remove our Sins, to which purpose we are suited with Expressions so full and agreeable, that nothing is omitted which a Penitent can desire; Repentance to prepare us for a pardon, a Pardon to engagē us to amendment, and Grace to enable us to amend, for the confirmation of

(x) Τὸ ὑπόλοι-
πον χρόνον τῆς ζωῆς
ἡμῶν --- ἐν μετα-
νοίᾳ ἐκτελέσαι πα-
ρὰ τὸ κυρίως αἰτησά-
μεθα. Resp. Παρά-
σχ' ὁ κύριος. Lit. S.
Chrys. & S. Basil.

our Pardon, when we have obtained it. The Parts are in many Liturgies, but take this Petition all together, and it can scarce find a parallel. 1. The first particular is, That the Lord would **please to give us true Repentance**, which

is one of the Requests in the Litnick part of the Greek Liturgies (x), and while we sin daily it ought to be a part of our daily Prayers.

And

And here it stands very fitly before we desire **forgiveness**, to mind us that Repentance must ever go before Pardon; the greatest Hypocrite, and the worst of Sinners, do really desire forgiveness, but they would have it without the trouble of Repentance; if a wish, or a sigh, or Lord have mercy, at last would procure it, they could desire a Pardon: But the sincere Christian knows, that God neither can, nor will, forgive without Repentance, *Luk. xiii. 3.* wherefore he seeks not in vain to separate what God hath joyned, nor wishes to escape what Sin hath made just and necessary: He knows that he hath deserved to taste the bitter as well as the sweet, and when he hath been so foolish as to sin, will not be so unworthy as to decline so just a sorrow as that of Repentance is, yea, he begs it as an excellent favour from God to give him a truly penitent heart, because unless we see the folly and baseness of our evil ways, and be really grieved thereat, we are never like to forsake them, nor to get a Pardon for them. And happy is he who sincerely makes this Request, for he begins to repent already; and blessed is he that can obtain it, for it doth infallibly precede a Pardon; if it be **true Repentance**, a certain Remission will follow it: *Pharoah* indeed repented while Gods plagues were on him, and *Ahab* counterfeited the outward part, *Judas* repented, but without hope of Mercy; none of these were true Repentance, which is neither forced in the beginning, nor feigned in the going on, nor desperate in the end thereof; but it is the voluntary and kindly relenting of a tender heart, without any artifice or fantastick Aids, being really grieved for its own baseness, and condemning its own acts with that generous indignation, that it resolves never to do the like again(y),

(y) *Vera siquidem penitentia est— sic plangere commissa, ut non committantur plangenda. Bern.mcd. c. 4.*

and

and this always ends in peace and joy, and lays a foundation for Faith, and blessed Expectations, and not without cause; Pray we therefore to him, who can soften the hardest hearts, & bring the most obdurate to Repentance, remembering that if we can prevail in this, we shall not fail in the next, which is II. That He will forgive us all our Sins, negligences & ignorances,

(ζ) Συγχώμεν
 καὶ ἀφεσιν τῶν ἁμαρ-
 τῶν, καὶ τῶν πλημ-
 μελημάτων ἡμῶν πα-
 ρὰ τῷ κυρίῳ ἀιτη-
 σάμεθα. Resp. Πα-
 ράσχ' ὡς θέλεις. Lit. S.
 Chryl. & Basil.

*Pro remissione pecca-
 torum, & pro venia
 erratorum nostrorum:
 Dominum orimus. S.
 Jac.*

*ut remissionem omni-
 um peccatorum nostro-
 rum nobis donare dig-
 neris. Brev. Ms. E-
 bor.*

(a) Ἀδίκημα, ἀ-
 μάρτημα, καὶ ἀτύχη-
 μα. ap. Arist. de art.
 Orat. & Themist. in
 Orat.

(b) Delinquitur, aut
 proposito, aut impetu,
 aut casu. Marcianus.
 Jurisconf.

and grant us a full and free Pardon for all our greater and lesser Sins; which is a Petition also to be found in most of the antient Liturgies (z): Only in this of ours, we have a more particular enumeration of the several kinds of our Sins, which do all come under one of these three Heads. 1. **Sins**, properly so called, are those Evils which are done deliberately, by the approbation and consent of a vitiated Judgment, and with the Choice of a misguided Will. 2. **Negligences** are those offences, which are committed for want of care and consideration, being done rashly and while we minded somewhat else. 3. **Ignorances** are those faults, which we run into by Error and Mistake, and should not have acted them, if we had known them to be Crimes: Which doth exactly answer that threefold Division of Evil Deeds, which both Philosophers (a), and Lawyers (b), have given us, and serves here very well to put our penitential reflexions into Order, and to assist our Memories in recollecting

lecting what kind of Sins we are guilty of.

I. The first and worst sort of our Transgressions are those which are strictly called **Sins**, that is gross and wilful acts of Iniquity, either against God, our Neighbour, or our selves, and there are very few, who are not guilty even of these most heinous enormities some time or other; and if we have not often offended thus, yet they are so grievous, that one or two of them deserves a great Repentance, and needs abundance of mercy in order to their Pardon.

II. But though **Negligences** be lesser, they must not be thought to be no Sins, for though there be no Malice in them, yet there is intolerable carelesness, and abominable disobedience; for since we are the Servants of God by so many Bonds, we ought to attend his Commands always, and to try every Action before we do it, whether it be agreeable to his Will; and to live at random is to disown our Subjection, affront our Lord, despise our Rule, & to be unconcerned for our own Salvation. It is hardly possible indeed for us to attend what is our Duty always, the most vigilant may be surprized sometimes; and once or twice it may partly excuse, but if want of Consideration would always make us innocent, then they who least regarded God would have the fewest Sins; wherefore when we neglect our Duty often, and live at all adventures without observing what we should do, then Negligences are great Sins, and will soon introduce greater, and that which first came in by inadvertency, will soon be entertained with delight and choice. We have a diligent Adversary I am sure, and if our Negligences were no Sins, they would be unaccountable follies, for besides the guilt of them, they give him all the advantage he can desire against us, who seeks our Eternal ruine; and yet good God! how often do the better sort of men neglect to
watch

watch their thoughts and words, their Company and actions? How often do we think, speak and do, we know neither what nor why? And have we not reason then to advise all to be more careful, and to pray to God to forgive them all their former neglects.

Lastly, Follows our **Ignorances**, which must not be omitted neither in our Repentance, nor Petitions for Pardon: For St. Paul calls himself the *chief of Sinners*, though he acted out of ignorance, and accounts it a great Mercy, that he found a Pardon for it, 1 Tim. i. 13. There are many things which God accounts Sins, that we perhaps never knew to be so, and a good Child would not ignorantly do what was displeasing to his Father, but these are not all our **Ignorances**, for through prejudice and affection, or evil Education and Example we do often call evil, good, and good, evil. How do we know, but many things, which we omit as Sins, may be very good and pleasing to God Almighty? And many things which we act without scruple may yet be real Sins? So that we sin oftner than we are aware of: And besides, although we do not know what is really good and evil in many Cases, the reason per-

(c) Non tibi deputatur ad culpam quod ignoras, sed quod negligis quæres quod ignoras. Aug. de liber. arbitr. l. 3. c. 19.

(d) Impia mens odit etiam ipsum intellectum, & homo aliquando nimium mente perversa timet intelligere, ne cogatur quod intellexerit facere. S. Salvian.

haps may be, because we do not (e) seek to know it. Some are ignorant out of choice, because they decline the trouble of Instruction, and are *willingly* ignorant, as St. Peter speaks, 2 Pet. iii. 15. Yea, some do really hate knowledg, and desire not to understand their Duty; lest they should be compelled to do it (d), and love ignorance, that so they may sin without Controul. Now whoever does wickedly out of such an ignorance, is not at all excused by it; but his

his fault is double, first that he doth evil; and secondly, that he hates the light, which would guide him into better ways; and verily, since we have so much means of Knowledge shining among us, there are scarce any except Ideots, but they either do know their Duty, or might know it; and therefore scarce any now do sin out of ignorance, but it is a voluntary blindness, & so an aggravation of all sorts of Crimes. Let us therefore not pass by our very **Ignorances**, but beg pardon for them as well as other Sins, saying, *We beseech thee, &c.*

III. The last request is, that it may please God **to endue us with the Grace of his Holy Spirit, to amend our Lives according to his Holy Word**: For this amendment of Life is the testimony of our unfeigned Repentance, and the assurance of our Pardon: In vain do we confess our *Sins, Negligences, and Ignorances*, and desire Remission of them, unless we do at the same time desire and resolve to amend them (as hath been observed before.) Wherefore that we may live better hereafter, we do in this Petition both beg it of God, and mind our selves how it may be effected, for here is,
1. The power by which this Reformation must be wrought, *viz.* The **Grace of Gods Holy Spirit**.
2. The Pattern according to which it must be framed, *viz.* The directions of his **Holy Word**, the hand which must help us, and the rule that must guide us in it, both which deserve to be considered.

First, We ask for the **Grace of Gods Holy Spirit**, which is necessary to every good Work, much more to a compleat amendment. Without it we cannot do the least good, *John xv. 5. (e)*, and how should we imagine we can do all Gods Will, unless we have his Grace? This, this is that

(e) Non dicit sine
me parum, aut sine
me difficilius — sed
sine me nihil potestis
facere. Aug. & Can. 5
Concil. Carth. contr.
Pelag. An. 418.

O

which

which must instruct us against our Ignorances, quicken us to shake off our negligences, and enable us to resist all Sin. It is this grace that must hallow our desires, purifie our hearts, and rectifie our affections, and make Sin odious and uneasy, Holiness sweet and pleasant: This must give us new apprehensions, & new resolutions ere ever we shall amend our Lives. Wherefore we most earnestly pray for this grace, whereby this great and necessary Work may be finished to our infinite advantage.

Secondly, We lay before our selves the rule, by which we must be directed in this Reformation, *viz. according to Gods Holy Word*. When we go about to amend our Lives, we must not imagine we are sufficiently reformed, when we have done as much as Custom calls Piety, and practised as far as the remissness of this

(f) *Non est bonitas
possimus esse meliorem.*
Sen. Epist. 79.

Age, or the Example of our Neighbours goes (f): But then we are reformed aright, when we have done what God requireth in his Word.

The Word was indited by the Spirit; the same hand which aids us in our amendment, did write that rule to direct us therein: so that if it be the grace of the Holy Spirit, which helps us to amend; no doubt it will regulate us by the measures of Holy Scripture, and that is the Divine rule of our Actions: Nothing more in Essential good and evil is necessary, and nothing less is sufficient to an acceptable Religion: here we have Injunctions for all necessary duties, here we have prohibitions against all sin, and that by revelation from the mouth of God himself: So that if we act by this rule, we do just as he

(g) *In ea facies in-
terna videtur, ibi senti-
amus quantum profeci-
mus, ibi quantum
à profectu distamus.*
Greg. moral. lib. 2.
cap. 1.

desires we should: This is the impartial glass, wherein we may see as well what we are, as what we should be, *Jam. i. 23.* (g); so that we must look into it stedfastly, and often,

often, if we desire to dress our Souls, so as they may be lovely in the eyes of God. Let us read it frequently, and consider well what manner of Persons it requires us to be, and then pray and labour that we may be such; so shall we certainly become Holy here, and happy hereafter. Take the whole Petition together, and it is a compleat account of all that is to be done by us, or desired of God, in order to the making us such as he desires us; so that if we can prevail in this last Request, we shall be so dear to God, that he will grant us all the rest; if we can obtain this last, none of the former shall be denied: Wherefore, though this be the last, let us without any weariness or distraction seal this also with a most passionate and hearty saying, *We beseech thee, &c.*

§.XXIV. **S**on of God, we beseech thee to hear us,
Son, &c. O Lamb of God, that takest
 away the Sins of the World, Grant us thy Peace.
 O Lamb of God, that takest away the Sins of
 the World, Have mercy upon us. O Christ hear us,
 O Christ hear us:]

When we have presented so many excellent Supplications to the Throne of Grace, if we should conclude them here, and leave them abruptly, it might seem as if we were not much concerned what did become of them: wherefore the Church appoints us to pursue them with most vigorous importunities, and redoubled entreaties, *first*, that all our prayers may be heard; and *secondly*, that we may find mercy. And most of the ancient Offices have a general Petition among their Litanick devotions, for these two things, Acceptance and Mercy (b): The very words which we use are an imitation of the Roman Litanies, but they are so pious, and so proper for this place, that none can except

(b) — ὁ ἰησοῦς
 ἐπάκουσον καὶ ἐλάνθουσιν
 Chorus. Κύριε ἐλάνθουσιν. Lit. S. Chrys.
ita feré Lit. S. Jac. &
 Offic. Ambr.

against them. We have been interceding for others, & for our selves, wherefore it is fit we should now look up to him, who doth effectually intercede for all, and is the great Master of all our Requests; so that if we can but prevail with him to joyn with us in recommending these our Prayers to his Heavenly Father, they shall infallibly be granted; it were a great over-sight in us, if we having such an Advocate and Mediator continually before God, should come to present our Petitions, and not take particular notice of him, to oblige him to intercede with us. And doubtless, we cannot invent more engaging expressions than the Church hath here taught us.

I. *We beseech him by his Divinity*, as he is the **Son of God**, to hear our Prayers. We own him to be very God, and give him divine Worship, professing we do believe he is abundantly able to help us in all these things, if he be but graciously pleased *to hear us*; We have offended the Father, & were not the Son there to make our Peace, we durst not appear in his presence; but he is our Redeemer and our Saviour, and therefore, *We beseech him to hear us*, and then we know his Father will hear him.

II. We invoke him by his **Humanity**, calling him by that Title which the Holy Ghost gives him, *Joh. i. 29. 36, &c. Lamb of God*, by which name St. *John* prophesieth, he should be worshipped in the Christian Church, *Rev. 6. 12, 13*. And indeed it is a sweet and comfortable appellation: We who make these Prayers were Enemies to God, but here we look at that innocent Lamb, who did no fault himself, but was slain as a Sacrifice to make Peace for us, and all the World; wherefore we beseech this **Lamb of God to grant us his peace**, that is, the Peace he left to us, Peace of Conscience, and the Peace which he made for us, *Peace with God*; for if this Holy Lamb, by giving us a share in the merit of his Sacri-

Sacrifice, do but make our Peace, and make us friends to God, no doubt we shall obtain all we ask. Again, we importune him by the same Title, *to have mercy upon us*: he that pitied us so as to dye for us, will doubtless have compassion on us in all our Miseries; he that dyed to deliver all the *World* from Eternal misery, will surely pity us in our distress; he hath purchased Mercy for all, and therefore let us beseech him to give us a share thereof; We have represented to him in this Litany the miseries which we, and all men groan under, and now beg his Mercy for us all. We shall only add here, that an antient Author observes that after [**Lamb of God**] the Custom was in both places to answer [**have mercy upon us**] till at length in a time, when the Christian World was miserably harraased with bloody Wars, they began to say [**Grant us thy Peace**] which hath continued ever since. *Innocent. de myster. l. 6. cap. 4.* Our Saviour had promised that in him they should have Peace, although they could not have it in the World, *Joh. xvi. ult.* Wherefore they pray, that when they have Tribulation without, they may have peace within; when from men they have War, they may have peace with God.

Lastly, We entreat him by the Name of [**Christ**] the Anointed of the Lord; as he is that person, whom God hath chosen and appointed to receive the Prayers of his People, and present them unto him; By this Office of his, we engage him to receive these Supplications, he is a Prophet, and knows our necessities; a Priest, and hath made an attonement; a King, and so is able to help us, and therefore to whom should we seek, but unto him, who is so fit and so likely to hear us? Let Priest and People therefore joyn hearts and voices in these most fervent addresses, let them unite all their forces, and strive to enkindle each others affections, till they have prevailed; and such a holy importunity, pressing such a Saviour with such Intreaties, cannot fail of its desired end.

Amen.

Q 3

§. XXV.

§.XXV. **L**ord have mercy upon us. *Lord have mercy, &c.*

Chrift have mercy upon us. *Chrift have, &c.*

Lord have mercy upon us. *Lord have, &c.*

We may particularly beſeech the Son, as he is our only Interceſſor, *to have mercy upon us*, and to hear us; but leſt we might ſeem to neglect any of the Perſons of the glorious Trinity in this addreſs, we do now laſtly call upon them every one, in this moſt primitive form of Prayer: by the firſt *Lord have mercy, &c.* meaning God the Father, by the ſecond, *Chriſt, &c.* God the Son; by the laſt, *Lord have mercy, &c.* intending God the Holy Ghoſt; from every Perſon we deſire mercy. And this is called the little Litany, being an Epitome of the whole, which is a Supplication for mercy, according to our ſeveral neceſſities; but there is a peculiar reſemblance between this *Lord have mercy*, and the firſt part of this Office, *viz.* the *Invocation*; ſo that thoſe parts of Litany, whoſe method is much the ſame, as hath been thus far, do end juſt as they began in a Petition for Mercy: This was that which *David* beggeth ſo frequently, *Pſal.* iv. 2. & vi. 2. 4. & xxxi. 16. and which all the antient

(1) Ταύτης πάντες
δοῦμεθα τῆς φωνῆς---
καὶ τὸς ἀγαθὸν ἡκού-
τες τῆς ἀλαλιότητος,
Chryſ. in *Pſal.* 6.

Chriſtians repeated ſo often in their Devotions. This is that requeſt which the greateſt Sinner may ſay ſucceſſfully, if with true penitence; and yet which the greateſt Saints

(1) had need to ſay daily, conſidering their continual infirmities: Some may think we aſk it often, but I am ſure we need Gods mercy much oftner, than we do or can pray for it; ſo that we muſt never think it a needleſs repetition for ſuch miſerable Sinners as we, though never ſo often to cry, *Lord have mercy*. More of this may be ſeen, *Comp. to Temple*, Part I. Sect. XII. §. 3.

SECT.

SECTION IV.

Of the Supplications.

§. 1. **W**Hen the Litany came to be used as a distinct Office, and was said apart in times of Calamity, these Supplications seem to be added unto it in the Western Church: The exact time is not known, but it is supposed about 600 years after Christ, in the time of *St. Gregory* the great: and doubtless these were first used in a time, when the Enemies of the Church prevailed; probably when the barbarous Nations over-ran the Empire, and harrassed all these Parts of the World: for most of these Petitions do suppose us to be in danger of Enemies: And verily if we consider the Condition of the Church militant, and of every particular Member thereof; we shall soon discern that in this miserable World, they are never quiet long together; so that although the Supplications were primarily calculated for such a time, they may suite all our Conditions sometimes, and most of our Conditions always. But as to the Original of these Requests, we must note, that they are most of them taken out of Holy Scripture, or else out of very antient Forms; so that it is the Method rather than the Materials, which is to be ascribed to *St. Gregory*, or whosoever did first bring them into publick use; and truly it is very prudent, if not necessary, in so large an Office to vary the manner of our Address as often as conveniently we can, to prevent weariness and distraction, and to give a new vigour to our affections by a new manner of praying. The End of all these Supplications in general, is to enforce the fore-going Deprecations and Intercessions by the greatest importunity

tunity imaginable, to shew how earnestly we desire them, and how much we need them, adding only some new Petitions in reference to our Preservation: The Method of this Portion of the Office is such, as affectionate Devotion useth to inspire men with, being designed to express our ardency, rather than comply with the rules of Art; and yet every thing is very coherent, and proper enough for the place in which it stands: only because the Parts are not similar, as they were in the other two, we shall not reduce these Supplications to any one general Table; but contenting our selves with what is laid down in the first Table of the whole Litany, and concerning the *Analysis* shall give the particular division of each Part, as we come to them, and now go on to the Discourses.

§. II. **O**ur Father, &c.] Pious Antiquity had so mean an opinion of their own Composes, and so high an esteem of the Lords Prayer, that no Office was thought compleat without it, and therefore it could not be omitted in the Litany: Nor could it be better placed than here, to supply whatever defects may be in the preceding Parts; and to introduce and sanctifie all that follows in this Part, which is but a larger Paraphrase of the two last Petitions of this Divine Form. We need not add any thing concerning the Lords Prayer in Particular here; only let it be observed, that many devout Christians find that they do never recite this blessed Form with greater fervency than in this place, when their hearts have been warmed with those most affectionate, and moving Petitions of the former parts of Litany; and we ought to strive to do the like, that we may experience the Truth of this Observation, and supply the defects of our more careless saying it before; and then it will effectually recommend all the rest of our desires.

§. III.

§.III. **O** Lord deal not with us after our Sins.

Ans^r, *Neither reward us after our Iniquities.*

When we are about to complain of our Miseries, and to beg deliverance from them, our Conscience will presently stop our mouths, and intimate unto us, that our Sins do justly deserve these sufferings; so that we can hardly expect to be delivered, since we suffer so justly: But that this may not discourage us in the entrance, we are put in mind that God usually *exacteth less of us than our Iniquities deserve*, Job xi. 6. And Davids Character of Gods dealing in this case is, *He hath not dealt with us after our Sins, neither rewarded us according to our wickedness*, Psal. ciii. 10. Which being so plainly affirmed in Holy Scripture, is here turned into Supplication; and what is there spoken in vindication of Gods goodness, is here craved of his Mercy. He hath assured us, that it is the Method of his Providence towards his own Children (even when he doth not wholly spare them) to correct them gently; in proportion to his own compassions, not their Crimes; and therefore the first thing we supplicate, is that he will deal so with us; yet we beg this with all due humility, for the Petition is so ordered, that it contains a Confession in it: That we have ~~Sins~~ and *Iniquities* we freely acknowledg, and seem to declare, that we do not think it unreasonable or unjust for us to suffer. Only we know we are not able to endure so much as our Sins deserve, for *if the Lord should be strict to mark Iniquity, who could abide it?* Psal. cxxx. 3. We desire therefore that we may not suffer so grievously as we have merited; we pray to be excused *à tanto*, if not *à toto*; and this we know God hath granted to others; he may, and we hope he will also grant it unto us: In Human Laws the Punishment is usually as great as the Crime; and if it be not greater, the Law is not

(a) *Pro mensurâ
peccati erit plagarum
modus. Lex. Visigoth.
lib. 12.*

Ita ap. Hor. Sat. 3.

— *adfit*

*Regula peccatis quæ
penas irrogat æ-
quas;*

*Nec seneca dignum
horribili scelerè fla-
gello.*

(b) *Pœnam si tute
poterit, donat, si minus,
temperat. Sen. de Clem.*

I. c. 1.

(c) *Alia est conditio
Magistratum, quorum
corruptæ videntur esse
sententiæ si sint legi-
bus mitiores; alia Di-
vorum Principum po-
testas, quos decet a-
crimoniam severi juris
inflectere. Symmach.
ap. Grot.*

not to be accounted severe or cru-
el (a): Yet even in Human Judica-
tories, Clemency sometimes hath
place to remit or moderate the Sen-
tence (b): The inferior Magistrates
indeed ought to punish according
to Law, but the King or Supream
power hath always priviledg to mi-
tigate, or repeal the punishments
allotted by Law (c): How much
more then ought we to believe it is
the Prerogative of the King of
Kings, to allay the severity of his
own threatnings; since as *Lactan-
tius* well observes, *when he made his
Laws, he did not deprive himself of the
liberty to remit?* *Lact. de ir. Dei. c. 19.*
And *St. Paul* teacheth us, that if he
acquits us, none can condemn us, *Rom.*
viii. 33, 34. We know, that if he
please he may justly abate the ri-
gour of our Punishment; and there-
fore we beseech him not to lay the

dreadful, though just, Vegeance on us, which is due un-
to us. And we may consider further, that the Litany
supposeth us in a state of trouble; but this Petition
teacheth us to look unto the heinousness of our Sins,
and then we shall be convinced, we have deserved much
more than yet we feel; for we do here confess that the
Lord hath not as yet corrected so much as our Iniqui-
ties do justly merit: and this will teach us also to be
patient under our Calamities, and thankful that they
are no more. Nature is querulous, and every man is
apt to think his own burden very heavy in it self, and
more intolerable than his Neighbours; but if we regard
our

our evil-deservings, we shall see great reason to be contented. We say our afflictions are many, Oh but our Sins are infinitely more; yet every Crime deserves one stripe: We complain our miseries last long, and yet it may be we have not yet ceased from Sin; and how can we expect our Judg should give over punishing, when we continue to offend? We cry out of the heaviness of our burden, but we must remember the heaviness of our Sins: for what do we deserve, who have broken such holy Laws of so good and great a God? Alas, if he should punish us as oft, and as long, and as grievously as our Sins require; not one moment of our Lives would be free from intolerable misery. Let us consider but only what others have suffered for Sin: One offence cast *Adam* out of *Paradise*, and Angels out of Heaven; and Jesus himself was like to sink under the weight of our sins, when he was dealt with according to our Sins, and rewarded after our Iniquities; and therefore how should we tremble to think of having the like fall upon us? We have sinned with every faculty of our Soul, and every member of our bodies, we have broken almost all Gods Laws, and persisted long in this disobedience; yea, perhaps our purposes to do evil, have been infinite and endless, exceeding both our Power and our time: So that we have deserved to suffer universally and perpetually, by all kinds of misery in this World, and by the torments of a sad Eternity. And now what are all our present sufferings in comparison of these amazing miseries? Our afflictions which we complain of, are felicity and mercy in respect of these Evils. A Prison indeed is terrible, but it is very welcome to him that is reprieved from a bloody Execution; so verily, if we call to mind what God might justly lay upon us, and what we deserve, we shall bless him that he deals no worse with us; and only pray that
we

we may not be punished so heavily, nor so often, so many ways, nor so long time as bears proportion with our Crimes. If God should deal with us after our Sins, and reward us according to our Iniquities, alas, these temporal grievances which we labour under, are but the beginnings of Sorrow; for then he should cast us into Hell-fire to be tormented for ever and ever: Who therefore would not pray with the devout Father, *Lord give us any Earthly affliction, so we may escape the pains of Hell, cut us and burn us; lance and sacrifice us here, so we may be spared hereafter?* All the troubles of this world are short and easie, they are to be esteemed, as proceeding from Mercy, and not as equalling our Offences; so that we do here submit to any moderate Wordly misery, if so be the Lord will but please to save us thereby from the vengeance of Eternity. This is the sum of this most pious ejaculation, even that our temporal afflictions may be mitigated, and eternal pains wholly averted, and neither the one nor the other executed upon us according to the measure of our sins. We do in this one short Verse confess our Sins, and the grievous Punishment which they deserve; we set forth our own inability to endure it, and fly to the Divine Clemency to allay it: We clear his Justice in what he hath laid upon us; we bless his Goodness, that they are no worse, and we importune his Mercy not to proceed to the utmost extremity: In a Word, we do in this one Sentence glorifie God, and learn our selves Patience, and procure mercy to abate our miseries: and what could be chosen fitter, or placed better to usher in these following Supplications, in which we will now proceed?

ð. IV. Of the Prayer against Persecution.

1. **T**HE way being prepared by the preceding Versicle, the Priest is now beginning to pray for the People alone : But lest they should think their Duty is at end, as soon as the Responses are over, he enjoyns them to accompany him in their hearts still, by this antient and pious summons [**Let us pray :**] And the Petitions in this Form are so excellent, that they do also invite us to joyn in them ; for the Matter of them is very profitable, and collected some of it out of Holy Scripture, the rest out of Primitive Forms. But take it altogether, and it is a piece of the Western Churches Devotion, among the Offices whereof, it antiently stood with this Title (d) : [**For Tribulation of heart**], which Inscription we have left out as not so very proper, but the Prayer it self we have retained as very useful in this place, if we say it with Understanding and Devotion ; to which, we hope, the following Method will give fair assistances.

(d) *Deus qui contritorum non despicias gemitum, & merentium non spernas affectum, &c. Miss. Saris. fol. 33.*

The

The Analysis of this Prayer.

1. That which encourageth us to ask	1. Gods gracious Nature.	{ O God merciful Father, That despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful,	
	2. His Pity to the afflicted.		
2. The things herein asked	1 That in all our Troubles we may pray	1. With his assistance	{ Mercifully assist our Prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us, And graciously hear us,
		2. To his Acceptance	
	2 That those Prayers may so preserve us	1 That our Enemies may not hurt us by any Evil	{ That those Evils which the Craft and Subtily of the Devil or Man worketh against us, be brought to nought, and by the Providence of thy Goodness they may be dispersed,
		2 Nor hinder us from doing good	{ That we thy Servants, being hurt by no Persecutions, may evermore give thanks unto thee in the Holy Church, Through Jesus Christ our Lord. Amen.
3. In whose Name we ask them,			

A Practical Discourse upon this Prayer.

3. **God merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as he is sorrowful:]**

If we behold the Antient Christians, and observe their manner of saying the Litany in times of publick Calamity, we shall find they were clad in Sackcloth, and went bare-foot, they fasted and prayed with deep sighs, and many tears to **God their merciful Father.** And how proper this Introduction is for such an address every one may see. The Original of this Sentence is from Holy Scripture, where *David* crys out, *Lord thou knowest all my desire, and my groaning is not hid from thee*, Psal. xxxviii. 9. And God himself hath promised, that for the comfortless troubles sake of the Needy, and because of the deep sighing of the Poor, he will arise and help them, Psal. xii. 5, 6. And we are assured, that God will not despise a broken and a contrite heart, Psal. 51. 17. All which being put together, do give us good reason in our sorrows to cry to our most merciful Father, who can spell a sigh, and read the Language of a tear, and will not fail to pity them. The Prayers which we make before God, in all the time of our adversity, ought to be joyned with sighs and groans, with tears and unfeigned sorrow, and our comfort is that we have a gracious God, who cannot despise those Supplications, which have sighs and tears for the Companions as well as the witnesses of their sincerity. If the expressions of our sorrow be forced and feigned, Theatrick and Hypocritical, he will despise them, because he sees our hearts are different from the external pretences

tences: But if they proceed from a contrite heart, and a real sorrow, none esteems them more highly, or entertains them with a more tender compassion. The Holy Spirit intercedes for us with sighs and groans, *which cannot be uttered*, Rom. viii. 26. And when we imitate that Intercession, our Petitions shall prevail beyond all the Oratory in the World. If we go to Men, even those who have ability and Obligations to help us, do often despise our sighs, and slight our sorrows; they hear our groans, and behold our tears many times without the least remorse; but God dealeth not so with us. When the poor *Israelites* sighed, and cryed out in *Egypt* under their cruel bondage, *Pharaoh* was obdurate, and his Servants did not regard them; but their sighing and groans pierced the ears of the Almighty, and moved him to deliver them, *Exod.* ii. 23, 24. Oh how happy are we, who have such a Father, as will never *despise the sorrows of a contrite heart*! Yet our sighs must not only be the expressions of our affliction, but of our Repentance also; we must be sorry for our Sins, as well as for our Sufferings, and then he will be effectually moved to relieve us: Why then do we spend our time in the days of our Calamity, in making a doleful relation to obdurate man, who does not pity us, and will not help us? why do we weep and sigh, and sue in vain? Behold here is one, who will certainly pity us, and can always help us; let us bring all our griefs hither, where we are sure they will not be despised, if they be joyned with contrition and sincerity, and let us call upon him in the words of the Sacramentary, *Hear O Lord the sighs of thy people, and let not the offences of our Sins cry louder than the Mercy thou art wont to shew to the tears of thy Supplicants.* S. Greg. Sacram. pag. 206. Which is not much unlike this of ours, only turned into a Petition. I shall only add, that as it is a very great happiness to have our
sighs

sighs and tears considered, and pitied by our Heavenly Father ; so it is a great Duty, that we imitate our God herein, and always shew our selves compassionate to those who sigh and cry to us in their Calamities, it being excellent advice of the Apocryphal Author, *Turn not away thy face from any poor man, and the face of God shall not be turned away from thee,* Tobit. iv. 7. We desire such pity should be shewed to us, and we cannot more effectually move the Lord unto it, than by shewing the like to our Brethren.

4. Mercifully assist our Prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us, and graciously hear us :]

Prayer is so proper for a state of Affliction, that all sorts of men fly to it, when they are in that Condition : *Psal. cix. 3. Isai. xxvi. 16.* For howsoever Prosperity may puff men up, and make them forget their necessities, and their dependance on an higher Power ; Adversity will make them sober again, and teach them to call upon him, whom, in the days of their jollity, they either forgot or despised. Now when any man in his distress shall seek for the Divine pitty and help, it is a dismal thing to be rejected: *If thou hearest not (saith David) we shall become like them which go down into the pit,* *Psal. xxviii. 1.* When God will not hear us, our last refuge fails, and we have nothing left, but despair, and miserable Expectations: wherefore we are infinitely concerned to desire, that all the Prayers which we **make in our troubles and adversities,** may be devout and acceptable ; and so we pray here, that he will assist us in making them, and accept them, when they are made. We can never pray well without his assistance, and therefore we need his help as well in the

P

Prayers

Prayers of our Affliction, as in those of our Prosperity: and though it is of most concernment, for the Supplications of trouble to be free from exception; yet unless God help us therein we shall fail; either we shall be so dejected, we cannot pray at all; or so discouraged, as not to be able to pray with Faith and Hope; or so disturbed and vexed, as to fill our Prayers with murmuring and complaining: so that lest the Supplications of our affliction should dash upon any of these Rocks, and so never attain the Port, we first beseech the Lord mercifully to assist us with Faith and Hope, Courage and Patience, by which qualifications we shall be enabled to pray well; and then our next request is, that he will graciously hear us in the day of our Trouble, when a denial would be most of all terrible. And if we can but prevail so far as to be thus assisted and accepted in the Prayers of our Adversity, we are safe whatsoever our Calamities be. He that hath the Gate of Heaven open to him, hath a sure retreat, whosoever come against him. No Affliction or Persecution can hurt that Man, to whom God grants such Grace, that he can pray prudently and devoutly in his Troubles, and on whom he shews such favour, that he heareth and answereth him in them. Which is a seasonable Admonition to us, who are now saying our *Litany*, that is, our Prayer for an afflicted Estate, that we may desire to be assisted in repeating it, and answered in all the Petitions of it at this present time; and not only so, but at all other times, whensoever we shall have occasion to use it, because our troubles do oppress us. And withall, since we have so extream need of God in our affliction, we must not neglect him in our Prosperity, for he will be most likely to assist and hear them in their troubles, who have been constant and devout Petitioners to him in their felicities. The wise man

man directs us to honour the Physitian before we have need of him, *Eccles* xxviii. 1. And the like we should do by God (a).

Xenophon adviseth us to get the favour of Heaven in Prosperity, and then in our need we may go chearfully to God, as being our friend already, and pre-engaged to our assistance (f).

Whereas if we never pray in earnest, till necessity compel us thereunto, he may justly reject us, as once he did the *Israelites*, *Jud.* x. 14.

Go and cry unto the Gods which ye have chosen, and let them deliver you

in your Tribulation, whom you have served in your Prosperity.

Be we therefore in peace or in trouble, it is necessary for us to be frequent and fervent in our Prayers, but most especially in our affliction. To want inclinations or abilities to pray then, is to be deprived of our chiefest support and means of relief; and not to be accepted when we do make prayers in our Troubles, is the saddest aggravation of all our Miseries, which whosoever well considers, they will doubtless most heartily put up this excellent Petition.

5. That those Evils which the craft and subtilty of the Devil or Man, worketh against us, be brought to nought, and by the Providence of thy goodness they may be dispersed.]

The Church of God, and every faithful Member thereof, have many and mighty Enemies, which are continually exercising their Wits, and using their utmost craft and subtilty to do them hurt. The principal of these is Sathan, who is the Captain, the Leader and Incourager of all the rest; and under him are listed ma-

(e) *Cole Deum pri-
usquam ejus auxilii
bi opus est. Dict. R.R.
Jure venit cultos ad
sibi quisque Deos.*

Ovid. de Pont. l. i.

(f) *Ὅπως ὅταν
ἐν χαίρει γινώμεθα
παρρηγνύμενοι αὐτὴς πα-
ραχάλαμεν, ὡς ὁ-
μενεὶς ὄντας ἡδὺν καὶ
φίλους. Xenoph. ap.
Plutarc. de tranqu.*

ny malicious and busie Agents, whose designs are contrived so closely, and carried on so cunningly, that human eyes cannot discover them. Wherefore the Church hath taught us to pre-engage the Almighty, whose wisdom will find them out, and his Providence bring them to nought, so that if our Prayers can but engage him to take our Part, we shall be safe, in despite of all that Sathan and his Instruments can do against us. *The Lord is on my side* (saith David) *so that I will not fear what man can do unto me; He taketh my part, therefore shall I see my desire upon mine Enemies*, Plal. cxviii. 6, 7. *And if God be for us, who can be against us*, saith St. Paul, Rom.

(g) *Nemo vos laeserit, nisi prius Deum vicarit.* Aug.

viii. 31. (g) They must conquer him before they can harm us. Upon these grounds we desire, that in all our Troubles, we may but be a-

ble to pray acceptably, and then we shall obtain the aid of Heaven, and need not fear the power of Hell it self. The Liturgy of St. James hath a Petition exactly agreeing with this of ours; *Look down from thy merciful habitation and hear us, who do with most humble Supplications pray unto thee; and deliver us from every Temptation of the Devil and of Men, and turn not thy help away from us, &c.* And we may note, that though the words be general, [those Evils] and may comprehend any kind of trouble,

(h) *Arbitrium enim Domini Persecutio propter fidei probationem, ministerium iniquitas Diaboli propter persecutionis instructionem, ita eam per Diabolum si forte non à Diabolo evenire credimus.* Tertul. de fug. cap. 7.

yet it seems probable by the following Sentence to be meant especially of Persecution, which (in the Opinion of the Antients) is stirred up by the Devil (h): He instigates evil men to endeavour by all their might and policy to subvert the true Religion. The Devil is the head to contrive all Persecution, and evil men are the hands to execute it, and

and when they are thus set on, they are more cruel and mischievous than the Devil himself, who could not act without them (i). When there-

fore we consider how Sathan and evil men envy our Peace and our quiet enjoyment of true Religion, we need not doubt but they are plotting and designing with all possible crafts to divide and disturb us by Faction and Schism, or to destroy us by cruelty and persecution. How far these designs have gone, or how soon they may break

(i) *Homo malus ipso Diabolo est nocentior, justum siquidem hominem Diabolus timet; impius contemnit, Diabolus hominem nisi permissus non nocet, malus etiam prohibitus. Author op. imperf. in Math. hom. 24.*

out we know not, only the malice of Sathan and his Instruments do assure us, that if ever there be an opportunity offered, they will not fail to execute their Intentions. What remains therefore, but that we do fly to our Heavenly Father, whose **Goodness** engageth his **Providence** to watch over us, (and thence it is called *the Providence of his goodness*) & relying on him, that we beseech him to discover and disappoint the designs, and scatter and disperse the persons of those whose unions are the Confederations of mischief: *The Lord bringeth the Counsel of the Heathen to nought, and maketh the devices of the People to be of none effect, Psal. xxxiii. 10.* On which place thus St. Augustine, *When they said, let us take them away from the Earth, and the name of Christian shall be no more in remembrance, if we kill and torture them, and inflict such and such things upon them; thus they discoursed, and yet the Church flourished in the midst of all these things: so he.* These Prayers which the Church ever did, and still doth make, are her constant Armor and defence; for I make no question but that they always did, and ever shall, either divert Persecutions wholly, or support the Christians under them, and if

we say them devoutly, many evil designs will be defeated, and those that do in some degrees prevail, shall not last long, nor spread far, for our God will soon check them, on whose Goodness and Providence we do most firmly rely.

6. That we thy Servants, being hurt by no Persecutions, may evermore give thanks unto thee in thy Holy Church, through Jesus Christ our Lord.]

The ultimate end of this request, is that which ought to be the highest aim of all our Actions, viz. the *Glory of God*, and so this is a very proper conclusion for any Prayer; and in the Liturgy of St. Chrysostom, the Litanick Supplications are concluded with like words, *That we being always preserved by thy might, may send up*

(k) Ὅπως ὑπὸ τῶ
καταύγας σὺ πάντοτε
φουλαττομένοι, σὺ
δοξάν ἀναπύμπω-
μεν, &c. p. 72. &
Liturg. Basil. p. 163.

our praises to thee, the Father, the Son,

and the Holy Spirit, now and ever:

Amen (k). And that Prayer which

was lately mentioned out of the

Liturgy of St. James, thus endeth,

Deliver us O God for thy goodness from

all the miseries and troubles of this

World, that we approaching to thy Altar with a pure Conscience,

and singing the blessed Trisagium with the celestial

Powers, may offer it without offence unto thee. And doubt-

less both the Antients, and we, learned out of Holy

Scripture to beg deliverance from our Tribulations, by

this Argument, and for this end, that we may more free-

ly and frequently set forth the Divine praise. Thus

when the Heathen came into God's Inheritance, defiled

his Sanctuary, and murdered his Saints, Psalm lxxix.

David prays, *O deliver us—for thy Names sake,* &c. v. 9.

and at last concludes, v. 14. *So we that are thy People,*

and the Sheep of thy Pasture, shall give thee thanks for ever,

and

and will always be shewing forth thy praise from Generation to Generation: and with regard to his own particular, Psal. cxix. penult. O let my Soul live, and it shall praise thee, &c. The Servants of God desire their life to no other end, nor ask Peace with no other aims, than that they may be undisturbed in the Service of God; thus we are taught to desire deliverance from all Evils, especially Persecution, not so much for our own quiet, as for Gods glory: we do not ask it merely for our outward safety, and that we may enjoy our Lands and Estates more freely (this may be a Worldling's end) but we ask it, that we may more freely enjoy our Religion, and have liberty to give publick thanks *in the Church* to our Deliverer; we ask it not so much for fear of suffering, as out of a desire of serving God, and enjoying the Gospel without interruption. 'Tis true, we can praise God in private, even in times of Persecution, but that is not near so comfortable, nor so desirable as to do it openly with our Brethren in the House of God; and so long as we have the doors of the Sanctuary open to us, we here profess that we will go into them and praise the Lord; yea, we heartily desire they may never be shut against us, nor possessed by an Enemy; for of all the Evils which Persecution brings along with it, none is more truly grievous to a good man, than the Cessation of Prayers and Praises, which are the Christians daily Sacrifice. So long as we can, or may, or dare, we resolve to glorifie God in publick, for we have so great a comfort therein, that above all mercies in the world, we desire the freedom quietly to serve God, and we wish we may never have so sad a time, as that this our choicest blessing should be taken from us. We have long enjoyed this incomparable Mercy in this Nation, and are therefore very much obliged to give thanks to the God that hath given us this quiet; but

some are so stupid as to neglect the publick worship, because it is so easie and so common, so free, and so frequent, so that they despise God and his Service, for that very reason for which they should love them. Others are so obstinate and perverse, that they need punishments to bring them to the Service of God; and call it Persecution, when they are justly censured for their neglect and contempt thereof. Now such as these do contradict this Petition by their Lives, and may perhaps provoke the Almighty to take away the Liberty which they so undervalue and abuse. Only we hope there are in our *Israel* many thousands who do continually praise God for the publick Worship, and beg the continuance of the same, who value it highly, frequent it constantly, and by their prayers do dispel all those dismal clouds that at any time seem to threaten us; and for these mens sake, and for Jesus sake, we hope that all our Enemies purposes shall be prevented, and their hopes frustrate, and that we shall yet sing publick praises in the Sanctuary to him, that only makes us to dwell in safety. *Amen.*

See the Paraphrase in the end of the whole Litany.

§. 5. Of the alternate Supplications.

1. **W**E must observe that the foregoing Prayer is not ended with *Amen*, as all others use to be, because the Prayer is not concluded by these Supplications, but continued still, only in another form, so that the People instead of answering, *Amen*, do begin these Responses immediately, and both the Priest and they joyn in pressing the same thing before desired, though in other words, and in a different Phrase. The Sentences themselves are collected out of *David's Psalms*, and out of some antient Offices; and though we ought not to measure their Method by the rules of Art, nor expect any other order than a Soul full of sorrow and desire hath put them into, yet to shew they are not thrown together by chance, without coherence or dependance, we have annexed this Table.

2. The

2. The Analysis of the Alternate Supplications.

In the Alternate Supplications we pray for two things.		1. For Deliverance expressed by		1. An Act of Desire,	{ O Lord arise, help us and deliver us, for thy Names sake.
				2. An Act of Commemoration.	{ O God we have heard with our ears and our Fathers have declared unto us the noble works that thou didst in their days, & in the old time before them.
				3. Another Act of Desire.	{ O Lord arise, help us and deliver us, for thine honour.
				4. An Act of Faith and Gratitude.	{ Glory be to the Father, and to the Son, &c. As it was in the beginning, is now, &c. from our Enemies defend us, O Christ.
2. For support in the mean time both		1. Immediate by	{	1. Defence from our Foes.	{ Graciously look upon our afflictions.
				2. Regard of our Miseries.	{ Pitifully behold the sorrows of our hearts.
				3. Compassion in our sorrows.	{ Mercifully forgive the Sins of thy P. favourably with Mercy hear our Pr.
		and	{	1. Pardon of sin.	{ O Son of David, have mercy upon us.
				2 Audience of our Prayers.	{ Both now and ever vouchsafe to hear us O Christ,
				1. Pardon.	{ Graciously hear us, O Christ graciously hear us, O Lord C.
2. Mediate by some special Requests which are		2. Alternately repeated in	{	2. Audience.	{ O Lord, let thy mercy be shewed upon us, Like as we do put our trust in thee.
				3. Pardon again.	
		Petitions, for	{		

A Practical Discourse upon these Supplications.

3. **D** Lord arise, help us, and deliver us for thy names sake. Psal. xlv. 26. or Psal. lxxix. 9.]

It is a great assurance, that the People did carefully attend the Priest, while he was praying against the Enemies of the Church in the former Petitions, if they do readily and devoutly add this short Sentence in the close of them; for this is a further pressing that great request in *David's* words. The Psalm out of which this may seem to have been taken, viz. Psal. lxxix, was designed for a time, when the Enemies of the Church prevailed, and then it was appointed they should pray, *Help us O God of our Salvation, for the glory of thy Name,* v. 9. Which form we imitate, only we introduce it with that eminent piece of Jewish Liturgy: *O Lord arise,* Numb. x. 35. Psal. lxxviii. 1. For while evil Men prevail against the righteous, and the Church lies under oppression or persecution, there seems, as it were, a suspension of Providence, and God is said to *sit still*; but when he begins to assist and deliver his People, and destroy their Enemies, then the Scripture expresses it by his arising, *Thou shalt arise and have mercy upon Sion,* Psal. cii. 13. *When God arose to Judgment, and to help all the meek,* &c. Psal. lxxvi. 9. *I will up, saith the Lord, and will help,* &c. Psal. xii. 6. But this significant Metaphor is no where so fully set out as in Psal. xlv. 26. Where we have this Prayer intire, according to the Old Latin and Greek Versions (1), and whence it is more likely our Liturgy hath taken it: For v. 23.

(1) *Exurge Domine, adjuva nos, & redime nos propter nomen tuum.* Vulg.
Ἀνάστα κύριε βοήθησον ἡμῶν καὶ λύτρωσαι ἡμᾶς ἐνεκὸν τοῦ ὀνόματός σου. lxx.
Psal. 44. 26.

The

the Church in its distress cries out, *Up Lord, why sleepest thou? Awake, and be not absent from us so long, v. 24. Wherefore hidest thou thy face, and forgettest our misery and trouble—and at length, ver. 26. Arise and help us, and deliver us for thy mercy sake; or as the old learned Translations had it, O Lord arise, help us, and rescue us for thy Names sake.* The sum is, that if we are already oppressed by our Enemies, or discern they are rising up, and making preparation to set upon us, we must most earnestly cry unto God in these words, that he will arise for us when they rise up against us, and then we need not question but all those evils which Men or Devils contrive against us, shall be brought to nought; for if he do but *arise*, our Enemies shall be scattered without one stroke, *Psal. lxxviii. 1.* He can look them into confusion, and *veni, vidi, vici*, is only true of him, the brightness of whose presence makes all that hate him flee before him. Having therefore such a God to take our part: First, we desire him to *help us*, that is to bear us up, & support us against their furious assaults, & also to *rescue & deliver us* from them at length, that they may trouble us no more. We delight not in contending with them, nor do we pray for their confusion, but our own Peace: we fly not to humane aids, but with the old weapons of the primitive Christians, Holy

(m) *Stabimus & pugnabimus usque ad mortem, si ita oportuerit, pro matre nostra, non scutis & gladiis, sed precibus fletibusque ad Deum.*
S. Bern. Epist. 221.

Prayers and Tears, we seek to defend our Mother, the Church (m). We go not by violence to right ourselves, but commit our Cause to God, who we hope will arise and help us; not for any merit in us, but for *his own Name sake*. 'Tis certain that we justly deserve to

suffer, and if we were so vain as to think otherwise, God would let our Enemies prevail on purpose to hum-

humble us ; but far be it from us to sue unto his Majesty in our Name : No, we petition him to deliver us for **his own sake**, because we are called by his Name, and have trusted in his Name, and spoken great things of his Name ; so that upon these accounts we hope he will not let us perish, lest his Name suffer by our Fall. *Israel was unworthy of deliverance, as we also are, nevertheless he helped them for his Names sake, that he might make his power to be known, Psal. cvi. 8.*

4. **God**, we have heard with our ears, and our Fathers have declared unto us the noble Works which thou didst in their days, and in the old time before them. Psal. xlv. 1.]

It is the property of Affliction to make men pray earnestly, and the Supplications which we make in distress, if they be wanting in any thing, it is in Faith and Hope : wherefore when the Priest observes how passionately the people cry unto the Lord to arise and help them, he encourageth them to hope chearfully, as well as pray earnestly, by repeating the Verse of the xlv. Psalm, which was composed (saith our excellent Paraphrast) in some time of general oppression by forreign Enemies——and begins with a commemoration of Gods former mercies, as a ground of confidence in, and Prayer to him for deliverance out of present dangers (n). Which sufficiently shews how exceeding properly it is used here. The Jews of old had few

(n) Dr. Hammond
preface to Paraph.
on Psal. xlv.

Writings among them, but the Memorials and History of Gods wonderful works after the time of Moses, were preserved some years by tradition; for which cause the Fathers were very careful to deliver to them a full and faithful account of them, Psalm lxxxviii. 4. And also did diligently instruct them in the Writings of
Moses,

Moses, how miraculously the Lord had brought them out of *Egypt*, kept them in the Wilderness, and destroyed all the Old Inhabitants of *Canaan* before them, that they might inherit there: and in after ages when their posterity fell into Calamity, they made an excellent use of what they had read and heard; for they apply themselves to God, and by commemorating

(o) *Admirantes*
quare in istis diebus
tanquam deseruerit eos
recolant præ-
terita que audierunt à
patribus. Aug. in loc.

what he had done for their Fathers, do most chearfully beg mercy for themselves(o): and the force of their Argument lies thus: We have frequently and fully been informed of all those Miracles of Power and Mercy, which thou didst work for

the deliverance of our Fore-fathers: and thou art the same Lord, thy might is not lessened, nor thy mercy abated, nor is there the least change in thee: and we are the same People, the Children and Posterity of those for whom thou hast done such wonders from the first Ages of the world in all the Generations since; and shall we and all thy glorious Acts perish together and be buried in one Oblivion? If thou hadst not delighted in this Nation, thou hadst not done so infinitely for its preservation; and since thou hast delivered it so often, wilt thou not rescue it once more? To whom should the Children go for relief, but the God that delivered their Fore-fathers? Of whom should this Generation seek for succour, but of him concerning whom we have been told such illustrious things? Thus the Jews argue, and so may we Christians also: for we have heard and been told by our Fathers, what noble works God hath done for the deliverance of his Holy Catholick Church in all times: how he preserved it in its first Plantation, when the Learning of *Greece*, the Power of *Rome*, and the Malice of *Judea* did all combine

bine against it, he upheld it so wonderfully, that Menaces and Fury, Bonds and Banishments, Racks and Tortures, Fire and Sword could not prevail to extirpate a few innocent and unresisting People, but their numbers encreased, and their Religion grew more eminent, and more admired in the midst of all these Persecutions (p).

And why should we fear that God will desert us now? It were easie (if needful) to run through all the Ecclesiastical Annals; and observe those many and grievous Evils, which *the craft and subtilty of the Devil or Men have wrought against the Church*, which have always been most eminently defeated by the providence of a gracious and merciful God, but every one hath heard and read many instances of this kind, and it were well if our memory could furnish us just now with some Example of a deliverance from such like circumstances as we do now groan under; it would be a strong foundation for our Faith, and a mighty encouragement to our Prayer for the like relief to be afforded us also. But if we be more affected with nearer Instances, this very Church of ENGLAND affords us great variety, for we have all heard, and our Fathers have told us how wonderfully the Papal yoke was broken off at first, and how strangely all their endeavours for reducing the Roman deceits and superstitions have been frustrated ever since; the *Marian* Persecution, the *Spanish* Invasion, nor the Papal Bulls of Excommunication could not effect it; the many secret Seditions, and open Rebellions, nor the accursed Powder-plot could not bring it about, because our God discovered and dissipated them all. We know they have divided us at home, and tra-
duced us abroad, and some of their Projectors covertly
ani-

(p) *Nec quicquam tamen proficit, exquiritior quaeque crudelitas vestra illecebra est scilicet, plures efficiuntur quoties mittimur. Tertul. Apol.*

animated the giddy Sectaries to overthrow our Law^s and Government, and to destroy the best of Men as well as of Kings, yet God hath restored us again; and blessed be God, neither *Rome* nor *Geneva* did ever yet prevail long together, neither Faction nor Superstition hath been able to subvert the primitive and holy Doctrine and Discipline of the Church. And really when we recollect all the passages of Divine providence in our preservation, we must confess that this Nation hath been the Darling of Heaven, this Religion the peculiar care of the most high; it was established at first by many wonders of his goodness, and it hath been preserved ever since by miracles of mercy; so that when any danger appears on the right hand, or on the left, let us review our former deliverances, and encourage our selves in the Lord our God, who hath been our helper ever of old. It is one very great end of those eminent Deliverances which are bestowed upon us, that they may be as Presidents to engage us to seek for relief, and animate us to hope for succour whenever we shall fall into the like dangers. And it is one of the best uses we can make of the former Mercies of God, when we commemorate them so seasonably, that they may at once be thankfully remembred to his Honour, and freshly urged to our comfort. When the Memorial of them doth cause us to praise God for them, and excite us to bear up nobly under our distress, and to call chearfully on him for such deliverances as our Fore-fathers have had from his endless Compassions.

5. **O Lord arise, help us and deliver us, for thine Honour.** Psal. xliv. 26. & lxxix. 9.]

This is no vain Repetition, although it be no more but an Explication of the former [numb. 3.] Only what *David* asks at once, viz. To be delivered for the **honour of Gods Name**, we have divided into two, and beg deliverance, *First*, for the **Name of God**; *Secondly*, for his **Honour**. First, that his Name be not Blasphemed. Secondly, that his Honour may actually be advanced by a fresh instance of his mercy to us. The Petition is not only used in the Psalms, but at this day is found in the *Euchologion* of the *Greek Church* among the Forms in time of publick Calamity (q); yet it cannot come in more properly than in our Litany; for the People having before petitioned the Almighty for Succour and Deliverance, the Priest encourageth them to persist in calling upon God, by calling to mind the wonders which he hath done in all Ages for his Church, and those who called on him. Now the people being animated with this commemoration, upon the fresh remembrance of his mercies, continue their suit, and renew their importunity, beseeching him to deliver them for his **Honour**. The Lord hath got himself an infinite Honour by the former deliverances vouchsafed to his Servants, and we hope for the support of his Honour still he will also defend us. As *Darius*, Dan. vi. 20. so all that know not our God do enquire, whether our God, whom we serve, be able to deliver us? if he help us, our very Enemies will see his glory; if he desert us, they will be apt to insult against God himself, and say, *Where is now their God?* Psal. lxxix. 10. So that we fear

(q) Βοηθησον η-
μιν ο Θεος, ο σωτης
ημων ενεχων της δο-
ξης τῃ ενδοματις σου.
Κυριε ρυσαι ημας.
Euchol. p. 769, 77

Q

lest

lest the divine Honour should be aspersed, if we should be ruined, and we ought to fear his being dishonoured as much as our own Calamity. This was that very Argument which *Theodosius* used when his Army was like to be discomfited by *Eugenius* a Tyrant, who did oppose him: In that distress, the Emperor standing on a Rock, fell on his knees and prayed, saying, *O stretch out*

thy right hand to help thy own People (r) Eccl. Hist. per. *ple* (r), *least the Heathen say, where*
Ruffin. l. 1. c. 33. is now their God? And immediately

the Scene was changed, the Imperial forces prevailed, the wind blowing back the Enemies darts in their faces, so that God was honoured, and the Emperor victorious by the vertue of this Prayer: Than which we cannot have a more powerful Motive; deliver us (say we) and then we and all thy Servants shall be obliged to honour thee, and will do it for love; and thy Enemies shall be forced to acknowledge thee, and must do it for fear, and so our God shall be praised by all. *Amen.*

6. Glory be to the Father, and to the Son, and to the Holy Ghost: *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

The general sense of this Doxology hath been given already in the first Part, together with the Original of it in the Church; so that we are here only to account for two things. 1. How it comes to be used among our Litanick Supplications? 2. How we ought to apply it in this place?

And 1. It is evident to any considering Reader, that throughout the whole Book of Psalms, there is a rare mixture of Praises and Prayers, so that even in the most dolorous complaints of misery, there is interwoven many triumphant Hymns of Praise, and acts of Thanksgiving,

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giving, as *Psal.* vi. 8. and *Psal.* xxii. 22. 25. and in very many other places, in imitation whereof the ancient Liturgies of the Greek Church (particularly that of St. Basil) the Supplications do ever end with a Doxology, because to thee belongs all Glory, Honour, and Adoration, to the Father, to the Son, and to the Holy Ghost, now and ever, &c. (t); and the Western Offices use the *Gloria Patri* on the same occasion, wherefore I doubt not but we shall be convinced that our Church hath most piously and prudently inserted this Doxology here; if we will but

(t) Ὁν οὐ τρέψαν
 ἡμῶν δεῖα, νῦν καὶ
 ποσὸν ὡς, τῷ πατρί
 καὶ τῷ υἱῷ, καὶ τῷ
 ἀγίῳ πνεύματι πάντοτε
 καὶ ἀν. Lit. S. Basil.

II. Apply it to the ends, for which she hath designed it in this place, viz. 1. As an act of Praise for all those ~~People Acts~~ which we have heard our God hath done for his Church in all Ages; for if we be truly sensible of them, we cannot think of them, nor mention them without gratitude and admiration, the very commemoration will oblige us to break forth into a Thanksgiving to the *Father, Son, and Holy Ghost*, by whom all these wonders have been wrought. But to this it will be replied, that if we really be (as our Litany supposeth us) in a state of trouble, it will be as contrary to our temper, as unsuitable to our condition to rejoyce and give thanks: *How shall we sing the Lords Song in a strange Land?* say the Jewish Exiles to those who required of them Melody in their heaviness, *Psal.* cxxxvii. 3, 4. *The Affliction of an hour* (saith a wise Man) *maketh one forget pleasure*, Eccl. xi. 27. And we may all observe, that when Calamities are upon us, we can hardly be grateful for former mercies (u): But I am sure, though we are not inclined to be thankful for received

(u) Hoc habet inter
 reliqua mala dolor,
 quod non supervacuus
 tantum sed ingratus
 est. Sen. Ep. 99.

favours in our affliction, yet we are obliged to be so, and it would be a great allay to present Sufferings, if we did call to mind the years of the right hand of the most High; if we can bring our hearts to praise God in the midst of our Sufferings, it will make the burden lighter, and us more able to bear it, as well as God more willing to remove it; and a little mixture of Eucharist for antient deliverances will effectually recommend our present Petitions for the like Mercies 2. We ought to apply this *Gloria Patri* as an act of Faith; it must not only look back on former blessings with joy and comfort, but forward also upon the Mercys we now pray for, though we have not yet received them. The worst of Men, when they have got their desires, can give thanks; but a pious and devout Christian reflecting upon the past Memorials of Divine goodness, can ask deliverance with so chearful a hope, and so firm perswasions to prevail, as that he can give thanks for a mercy before it be received. It is *St. Chrysostom's*

(w) Ἐίδες δελ-
πίδα ψυχῶν, ἠπποσ,
καὶ πρὶν ἢ λάβῃ, ὡς
λαβὼν διχαρισεῖ καὶ
ἀδελ τοῦ δεῦ. *Chryl.*
in *Psal.* 12.

observation, that a soul full of hope prays and immediately praises God, as if it had presently obtained its desires (w). He hath delivered our Fathers wonderfully, and often; wherefore we beseech him to set us free also, and to testifie we beg

this with Faith and noble expectations, we do already sing, *Glory be to the Father*, &c. *S. Paul* informs us that Faith is the evidence of things not seen, and that hope makes us enjoy things absent with a pleasure almost equal to the most present fruition; and therefore if we firmly believe that God will deliver us, there is no reason why we should defer our comfort in reflecting on it, or detain his praise who will accomplish it; we may, yea, we ought to give *Glory to the Father*, &c.

And

And what more lovely Spectacle doth this world afford, than a pious, yet afflicted Man, so supported by Faith and Hope, so full of all honourable thoughts of God, and so sweetly relying on his aid, that he can sing praises in the midst of his fiery Furnace, and satisfie himself with mercy at a distance, merely because it is in the hands of a gracious disposer? If there be any method to engage the love of Heaven, or bring in the Celestial powers to our rescue, it must be by these high and noble opinions of the Divine goodness; and surely the Father of mercies will not disappoint those who have praised him for deliverance already, because they believe it is surer in his hands than if they had it in their own; and thus our Faith and gratitude become instruments of our deliverance (x): And because we believed before we had it, it is very likely it shall be given us before we could expect it. May we therefore all thus say, and thus apply this most excellent and seasonable *Glory be to the Father, &c.*

(x) *Virtus fidei credere quæ non vides, merces fidei videre quæ non credis. Aug. in Psal. 109.*

7. From our Enemies defend us O Christ :
Graciously look upon our Afflictions.]

Although the Faithful do most firmly believe they shall be delivered at the last, and rejoyce in hopes thereof; yet they know it is possible their Affliction may be continued a while for a tryal of their Patience, and the exercise of their other graces, wherefore they continue to pray still for support in the mean time, desiring the hand of God may protect them; his Eye regard them, and his Heart pity them in all their distress. The first of these requests is to be **defended from their Enemies**, a Petition so frequent in *David's Devotions*, that it were endless to cite the instances, *De-*

send me from mine Enemies O Lord, saith he ; defend us
 O Christ, say we, directing our address to the blessed
 Jesus, who came on purpose to save us from our Enemies,
 and from the hand of all that hate us ; He is our King,
 to whom is committed all power in Heaven and in Earth,
 Matth. xxviii. 18. and who is constituted the

(y) *Quem autem
 honorem litabimus Do-
 mino Deo nostro, si no-
 bis arbitrium defensi-
 onis arrogaverimus ?*
 Tertul. de Patientia. c.
 10.

Judge of all men, to whom we owe
 this honour (y) to submit all our
 injuries to his decision, and to rely
 on his might for defence from our
 Enemies, on his justice for the
 righting all our wrongs : he hath
 forbid us to render our Enemies e-
 vil for evil, *Matth. 5. 39. Rom. xii.*

17. And though this be sometimes an encouragement
 to their assaults, yet it is also an assurance of our safety :
 And when we do not resist them in obedience to his
 precepts, we may chearfully expect he will protect us
 from their malice ; and if mischievous persons be more
 apt to set upon us, they are less able to hurt us, when
 we leave our cause to him. The Heroick gallantry in-
 deed of this Age will account it an argument of a poor
 Spirit to fly to Prayer, as a means of defence from our
 Enemies, since Oaths and Menaces, fury and revenge
 are the irreligious Testimonies of most Mens courage :
 But Numa is judged a very wise Prince, who being told
 as he was about to offer to the Gods, that his Enemies
 were approaching, answered, *Let them come, I will go
 on with my Sacrifice* ; esteeming the obliging of Heaven
 to his Party to be none of his least preparations against
 his Foes. And if we take right measures of the Power
 and Wisdom, the Compassions and Fidelity of Jesus, we
 shurely reckon it amongst our best Policies to fly to his
 protection. He can destroy our Enemies, but that we
 do not wish ; only we desire we may be preserved from
 them,

them, and not hurt by them, which doubtless he will not deny; and if he please to grant it, to assault and vex us they may, but to ruin or destroy us they shall never be able; they cannot *touch one hair of our head without his permission*, Matth. x. 30. And if they should be licensed to take away our temporal life, a Christian might more truly than *Socrates* say (*2*): *My Enemies may kill me, but they cannot*

hurt me; for at the worst their malice would but send them a little sooner to an Eternity of joy: Let others therefore rely on other arts

of security against their Enemies: We (though we will neglect no innocent means of safety) will make it our constant care to pray, *From our Enemies*, &c.

Secondly, Our next Petition is, that he will **graciously look on our Afflictions**: Alluding to *Exod. ii. 25*. Where God is said, *graciously to look down upon the miseries of the poor Israelites under their cruel bondage*; with respect to which phrase is that Prayer made, *Look down from Heaven, and behold from the Habitation of thy Holiness*, &c. *Isa. lxiii. 15*. as well as this of our Litany. The Mercies of Jesus are so great, that if he please but to look upon us, he cannot but pity us in our Miseries, nor can we have a more reviving Cordial in our distress, than to see that the Eyes of our merciful Redeemer are over us. When poor *Agar* had left her Master's house, and all her comforts together, and was as destitute of hope as of all provisions in a dismal and hungry Wilderness, she was much transported at the appearance of an Angel, because she saw God looked after her in her lowest fortune, *Gen. xvi. 13*. And if our condition be ever parallel, our joy will be as great to perceive the gracious Eye of Jesus looking on us; for he will so observe and pity our fears and sorrows,

(2) Ἐμὲ δὲ Ἄν-
νυτ' & Μέλιν
ἀποκτείναι μὲν δύ-
ναται, βλάψαι δὲ οὐ
Plato in Apolog.

so remark the cruelty and injustice of our Enemies, and so discover the best means and the fittest time for our deliverance, that a gracious look is the Prologue to a rescue, and an excellent testimony of his love, and a support of our Faith in the mean time.

8. Pitiſully behold the ſorrowſ of our hearts :
Merciſully forgive the ſins of thy People,] *Pſal. xxv. 17.*

Sorrow is the natural and neceſſary Companion of affliction, and when there is trouble without, there will be grief within, unleſs we have a Stoical ſtupidity upon us ; wherefore, as before we begged of God graciouſly to regard our external miſeries, ſo now we beſeech him **pitiſully to behold** our internal ſorrowſ : The outward affliction that we feel is commonly occaſioned by our Enemies, but the inward dolours of our hearts do many times proceed from our ſins ; as therefore we prayed there for defence from our Enemies, and ſupport in our afflictions, ſo now we entreat for pity in our ſorrowſ, and pardon of our ſins : The Words are not much varied from thoſe of *Pſal. xxv.* Where the Royal Prophet having complained that the *ſorrowſ of his heart were enlarged,* ver. 16. adds v. 17. *Look upon my adverſity and miſery, and forgive me all my ſin ;* only he refers to his own particular what is here applyed to the whole Church. 1. We deſire that *Jeſus, who was himſelf a Man of ſorrowſ, and acquainted with grief,* *Iſa. liii. 3. who alſo hath born our griefs, and carried our ſorrowſ,* v. 4. and is a merciful High-Prieſt, Him we eptreat to behold the ſorrowſ of our hearts with much compaſſion, for none but a Divine Eye can pierce ſo deep : Men may ſee our tears, and hear our ſighs and our ſad complaints, but they cannot diſtinguiſh between the feigned ſorrowſ of a Hypocrite, and thoſe of the moſt ſincere mourners, but Jeſus can ; and if he ſees our ſor-

row proceeds from a contrite heart, no doubt he will pity us, for he knows what a troubled Spirit is; only we must remember he is not to be mocked, nor must we presume to make this request with a heart wholly insensible of its own guilt and danger: He that desires Jesus to behold **the sorrows of his Heart**, and hath no sorrow there at all, doth affront and provoke him on whom he calls in vain. It may be it will be pretended we have no cause of inward grief; but I answer, no man in the World can prudently or truly say so; for while we live in this Vally of tears, either our own afflictions, or the miseries of our Friends, the Calamities of our Nation, or the troubles of the Church, or however our continual sins give us too good ground of sorrow always, especially when we come before God on purpose to commemorate our own miseries and sins, and those of all Mankind in this blessed Litany: now surely, if we have any sense or any charity, we may truly say we have sorrow in our hearts, and we therefore seriously desire Jesus to pity us in it. 2. We pray that **He will mercifully forgive the sins of his People**, for the forementioned sorrows of our hearts are not so much the effects of our afflictions as of our sins, and therefore the first wish that our troubled soul breaths out is, that our sins might be forgiven, and then our sorrows and afflictions also would cease: It was sin that caused all our outward troubles, and it is sin that occasions our hearts to be so full of sorrow; so that if Jesus would please but to forgive these, and remove the cause, the effect would cease immediately: And of whom can we more properly desire this, than of our most blessed Redeemer? We are his People whom he hath purchased with his most precious blood, he is our Saviour, and hath the best right to dispense Pardon, because he hath procured it; let us therefore
most

most fervently beg Remission of him, and then whosoever be our Foe, God will be our Friend; we shall easily bear all assaults from without, when we have peace with God and a serene Conscience; if our sins be forgiven, and our Redeemer do but pity us in our sorrows, Calamities and Enemies cannot make us miserable, if they should for a while continue to oppress us, though it be most likely the sin and the suffering will be removed together.

9. **Favourably with mercy hear our Prayers.**]
Job. xxxiii. 26. O Son of David, have mercy upon us. —]
 Matth. ix. 27.

As pardon of sin is the first means to comfort a pious but afflicted Soul: So hearing of Prayers is the second, and God hath promised concerning a good Man, *Job xxxiii. 26. That he shall pray, and God will be favourable unto him:* Which promise we here do embrace, and found this request upon it, That Jesus will please to **hear our Prayers favourably and with Mercy.** Our persons are guilty of so much Iniquity, and our Prayers accompanied with so many infirmities, that he might justly reject our Persons in anger, and despise our Prayers as unworthy; wherefore we do entreat him to express favour to our Persons, and in mercy to hide the failings of our Devotions. Jesus is the great High-Priest, who is to present our Prayers to God, and how can he recommend them effectually, unless he favourably accept and mercifully hear them? There is but one Mediator, no Saint or Angel can or will, or dare presume to take this Office; so that since no Prayers can come to the Father, but by the Son, Oh what reason and necessity is there that we should use all possible arts of entreaty to gain a favourable Audience of him! If he favour our Petition, the Father will not deny

deny it; if he pity our case, our request shall infallibly prevail at last; it may be deferred a while, but finally it shall be granted; and whatever requests Jesus hath accepted, favourably and mercifully heard, we need not be solicitous about them any further, for we have lodged them in a safe hand, where they cannot possibly miscarry: On him therefore we call again in the Language of those poor blind men mentioned in the Gospel, **O Son of David have mercy upon us,** Matth. ix. 27. *chap. xx. 30, 31.* The *Messiah* had long and earnestly been expected among the Jews by the name of the Son of *David* (a): So that these two Men, whose bodily eyes were closed, did by the eyes of Faith discern Jesus to be the Messiah and Saviour of the world, and being in a most uncomfortable estate of blindness, they cried to him for mercy, whom they call the Son of *David*; for as he was the Messiah, they were assured he had power enough to open their eyes; and as he descended from the Family of holy *David*, they did hope he would have pity enough to exercise his power on them; wherefore they ingeminate their cries to him, and finally do prevail, for he had mercy on them, and gave them their sight again: Wherefore we may be encouraged by their success, when we are in any grievous trouble to cry unto Jesus for Mercy, with their affections as well as in their expressions, with the same Faith as well as the same words, and we shall be heard also. 'Tis true, our Redeemer is not now upon Earth as he was then, he is most glorious in Heaven, but he behold's and hears us from thence; and though he be the Son of God, yet he is the *Son of David* also, he hath not left his Humanity nor his compassions behind him, but in the midst of
all

(a) *Filius David,*
ponitur pro Messia:
Matth. xxii. 42. c. xxi.
9. *imo cap. i. ver. 1.*
— *Jesus Christi filii*
David i.e. Jesu Christi
Messia.

all his glories, he retains an infinite pity for us, and when we invoke him by the name of the Son of *David*, he will remember all the miseries he suffered in that Estate, & accordingly pity us who are in the like Circumstances: It was God's promise to *David*, that he would set his Son upon his Throne, whose Kingdom should be for ever; and the Church doth keep a Memorial in this Petition, that God hath fulfilled this Promise, for to this very day we go to the King of Glory, and call on him in our necessity by this obliging title, *Son of David*, and so he shall be called to the end of the world.

IO. Both now and ever vouchsafe to hear us,
 O Christ: Graciously hear us, O Christ, graciously hear us,
 O Lord Christ.]

The sum of all these Supplications are contained in that often repeated passage of the Divine Psalmist, *have mercy upon me, and hearken to my Prayers*, *Psal. iv. 1.* and *Psal. xxxii.* We begged mercy before, and now we desire the acceptance of our Prayers, and they who censure these repeated cries to be Tautology, do declare they are Strangers to the passions that afflicted souls do feel. We esteem it a demonstration of *David's* vehement desire, when he by so many synonymous phrases prays for mercy, *Psal. li. 1.* Or the acceptance of his Petitions, *Psal. v. 1. &c.* And can we be condemned for following such a President? However men speak of it, we doubt not but if we be sincere and earnest in these reiterations, our God will esteem it a pious importunity.

And verily the hearing of our Prayers in a time of distress, is a mercy so great and so desirable, that we cannot ask it too fervently, nor too frequently. An afflicted man that hath prayed long, and is not answered,

ed, is tempted sometimes to doubt whether his Prayers were ever heard or no; in compliance with which infirmity, yet in order to its cure, the Church gives the mourning Soul opportunity to renew its doleful cries at the Throne of Grace, that it may be satisfied it hath called with all possible earnestness: Our Lord Christ is the Father's anointed, and reigns both now, and ever shall, as far as Eternity extends; wherefore we desire he will hear us now, and for ever hereafter, when at any time we shall call upon him: We desired him to **look graciously upon our afflictions** before, and we now entreat him **graciously to hear our Prayers**, even as holy *Daniel* in those excellent devotions, *Dan. ix. 18.* *O my God, incline thine Ear and hear, open thine Eyes, and behold our Desolations, &c.* And may ours be, as his was, prevalent and successful. He whom we pray unto is Christ, the Lords Anointed; yea, he himself is the Lord, and can by his own power both hear and help us: to him therefore will we cry again and again, that these many great and necessary Supplications may not miscarry nor return from Heaven empty.

11. **Lord let thy Mercy be shewed upon us:**
As we do put our Trust in thee—] *Psal. xxxiii. 22.*

Finally, we conclude these Alternate Supplications, as *David* concludes that excellent *Psal. xxxiii. 22.* And as *St. Ambrose* ends his incomparable Hymn, the *Te Deum*, where we have spoken briefly of this Versicle and Response, Part. the I. So that we shall only add that *St. Augustine* calls this a brief, but most profitable Prayer (b), and with him observe that we crave mercy by the best motive in the World, not because we have merited it, or that

(b) *Post hæc fit Oratio brevis & salubris*
[Fiat misericordia tua Domine super nos] & quo merito? [Sicut speravimus in te.] Aug. enar. in Psal. 33.

God

God is bound to bestow it on us; but only because we trust in him alone for it; as we have demonstrated by our repeated and redoubled cries to him for mercy: We have no confidence in our selves, or in any other Creature; we have not made application to any Saint or Angel in our *Litany*, but solely cast our selves down at his feet, intirely depending on his goodness, and doubtless he will not cast us off. The Roman Church indeed repeat this Sentence in their Litanies also, but as they have now corrupted their Doctrine with Merits, and depraved their Offices with Invocation of Saints, it neither agrees to their Principles nor to their Devotions, but remains a reproach to their Innovations: I shall only wish, that as it futes better with our Religion and our Prayers, so it may be said by us with more affection and true Devotion. *Amen.*

¶ 6. *Of the Prayer for Grace to sanctifie our Troubles.*

I. **I**T hath been a usual instrument to render these Prayers odious to men of strong passions, and weak reasonings, to say they are taken out of the Roman Mass-Book; which as it is manifestly false of some of our Forms, so it is impertinently charged as a crime on any of them, because it is most evident, that even where we have taken any Form from thence, our Church was ever careful to find it Orthodox, or make it so; whereof this present Prayer is (among others) an illustrious instance, concerning which the Reader may know that in the Sacramentary of St. Gregory there was a short and pious form which ran thus, *We humbly beseech thee, O Lord, mercifully to look upon our Tribulations, and graciously turn from us thy wrathful Indignation, which we most righteously have deserved, through Jesus Christ*

our Lord. Amen. *Sacram. S. Gregor. pag. 206.* But in the Breviaries of *Salisbury*, fol. 25. This Prayer seems to have been corrupted, for there it runs thus, *We humbly beseech thee, O Lord, mercifully to look upon our Infirmities, and turn from us all those Evils which we most righteously have deserved by the Intercession of all thy Saints, through our Lord, &c.* So that what was of old, and is by us now begged of God alone through Christ, was vainly, if not impiously, asked through the Intercession of the Saints: but such was the care and prudence of the excellent Composers of our Liturgy, that they did not only leave out that corrupt Sentence, and reduce it to its first Innocence; but to Antidote such Contagion, and utterly destroy the Doctrine of supplication to any Creature in our distress, they have added this clause [*And grant that in all our troubles, we may put our whole trust and confidence in thy mercy.*] And now how much folly and malice will he betray, that after all this, should charge this Prayer as Popish, or count it criminal as taken out of their Service? I have been larger in this to shew what we are to think of such frivolous Objections elsewhere, for the like care hath been taken in all other places wherever need required: Now as to this form (as we have it) doubtless it is an admirable Prayer, not only to be used in the conclusion of these general Supplications, but also is exceeding fit to be said in private by any afflicted Christian, who is sensible of his evil-deservings, and groans under his troubles, being desirous they may be either averted or sanctified unto him; and every one will be convinced of this, who will but take pains to consider it in the following Method.

2. *The Analysis of this Prayer.*

2. This Prayer hath 3. Parts.	1. The Preface, to whom we pray,	1. Pity us as weak,	mercifully to look upon our Infirmities,
	2. The Petitions, or what we pray for	1. Respecting God, that he would 2. Respecting our selves, that we may notwithstanding,	And for the glory of thy Name, turn from us all those Evils which we most Righteously have deserved,
	3. The Conclusion declaring,	1. Believe firmly, 2. Live holily.	And grant that in all our troubles we may put our whole trust and confidence in thy Mercy, And evermore serve thee in holiness and pureness of living.
		1. For what end we ask them,	To thy Honour and Glory.
		2. In whose name.	Through our only Mediator and Advocate Jesus Christ our Lord, Amen.

A Practical Discourse upon this Prayer.

3. **We humbly beseech thee, O Father, mercifully to look upon our Infirmities.**]

The former Supplications were principally directed to the Son, but these to the Father; for we have a Heavenly Father, who knows whereof we are made, and discerns as well what we now suffer, as what we are able to endure: and to whom should the Children fly in their fear and distress, but unto their Father, the very mention of whose dear Name may revive their drooping Spirits? To him therefore we make our Applications, and that in the most fervent manner of address, and the most proper for afflicted Petitioners: for *we beseech thee*, that is, we earnestly intreat him to pity us; yet withal there is humility mixed with this importunity, for we do **humbly beseech him**. It was the Character of the famous *Antoninus*, *That though he was very vehement, yet withal very modest* (c).

And so we are here taught to be; we must supplicate vigorously, for our condition and necessities require it; but yet withal we must beg modestly, as being conscious of our own Infirmities, and mindful of his glorious perfections: He is most high to whom we pray; we that do pray are low by our Nature, and lower than ordinary at this time by our afflictions, which have done us very little good, if they have not brought our mind as low as our fortune is. To ask proudly is intolerable in any case, but most of all abominable in those who are in distress; we come **to beseech him to look upon our Infirmities**, and therefore it is but reasonable we should first look upon them our selves, and consider them so long, till the

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prospect

(c) *Sanè quamvis
esset constans, erat et-
iam vericundus. Jul.
Capitol.*

prospect have taught us **humbly to beseech him** for Relief. Now it will assist us herein, if we do more distinctly consider what our **Infirmities** are, viz.

1. Natural Infirmities. 2. Moral. 3. Providential.

The *first* kind is our Misery, the *second* our Sin, the *third* our Punishment, and all these may be meant here.

I. We beseech our Heavenly Father to look with a merciful eye upon **our natural Infirmities**, that is, upon the weakness and frailty of our mortal state, as the word signifies, *Heb. iv. 15.* We desire he will consider how soon our strength is weakened by Sicknes, our comfort banished by a slight Calamity: a light distemper oppresseth our body, and threatens our life, a small grievance discomposeth our mind, and alas it is but very little which we can bear: Our life is short, our strength is small, our resolution and courage are soon daunted: Wherefore we entreat him in all his Corrections to regard our ability, not our deservings; and *St. Paul* tells us, *That God is faithful, who will not suffer us to be tempted above that we are able, but will with the tryal, make a way to escape, that we may be able to bear it, 1 Cor. x. 13.* This may be the first sense, or

II. We may beseech him to look with Mercy upon **our Moral Infirmities**, that is, upon those sins which by the frailty of our Nature we are so apt to run into:

(d) *Isai. liii. 4.*
Heb. Infirmities nostras ipse portavit. at lxx. aquas, Item D. Petrus i. Ep. cap. ii. ver. 14.

for Sins in Scripture are often called *Infirmities* (d), especially those which are committed through the weakness of the Understanding, or for want of Consideration: Now if God look upon these in Justice, he would be obliged to punish us continually; but if he please to excuse them, and pity our frailty, if he please to pardon and forgive them, then we may hope he will turn from us all those Evils which

which we deserve by the daily encrease of them: This may be the second sense.

Lastly, We may beseech him to look with Compassion upon our **Providential Infirmities**, so I call those Afflictions and Miseries, which the Divine Providence hath laid upon us, sickness or pain, oppression or poverty, slander or contempt, all which are sometimes stiled Infirmities also, *Marth. viii. 17. and 1 Cor. xi. 30.* When we labour under all, or any of these, we are taught to represent our misery to our Heavenly Father, and to beseech him to cast a propitious Eye upon us, wholly languishing under these Calamities: We call them by a gentle name, **Infirmities**, that we may not reproach his Providence, but we earnestly beg his pity to support us, or deliver us, desiring that either he will take away these, or however not suffer any more to fall upon us. In each of these Senses, this Petition is exceeding proper for a sinful suffering Creature to use to a mighty and merciful Father, in order to the obtaining his pity, pardon, and deliverance, by describing the frailty of his Nature, which cannot endure much, or hold out long the kind of his offences, which were not done with a malicious mind, and the variety or the weight of his present grievances which have brought him already into a deplorable Estate; doubtless he that effectually urgeth these Considerations, shall either have his Cross removed, or else made lighter, and himself more able to bear it. This is the first Petition considered absolutely by it self, but we must in the next place look upon it with respect to that most admirable inference, which is reduced from it.

4. And for the glory of thy Name, turn from us all those Evils which we most righteously have deserved.]

If we consider our natural frailty, it is evident we can bear but little; if we look upon our sinful Obligations, we must confess we have deserved to suffer much; if we have regard to our present Circumstances, we find that we have work enough to struggle with those Evils that are upon us already: So that the natural consequence of this will be, that we shall heartily importune our merciful Father to avert as well these as all other Calamities from us. Afflictions are frequently compared to a *flood of waters*, Psal. xviii. 16. and lxxiii. 10. But we call to mind that Almighty God doth order the courses of these waters, he turns them which way he pleaseth, and appoints whither, how long, and to what height they shall flow, whereupon we pray with Holy David, *let not the water-flood drown me, neither let the deep swallow me up*, Psal. lxxix. 16. We desire the supreme Disposer of all Events to turn their course some other way, to stop that current that is so fiercely broke in upon us now, and to grant that no new eruptions may overwhelm us. It may be we feel some Evils, but we must confess we have most **justly deserved** greater, so that we may fear there are still worse behind, only we apply our selves to him to divert them all; and there are two Motives included in this Petition. *First*, because it will tend to the **Glozy of God's Name** to deliver such frail miserable Creatures from such a deluge of distress, and all the world will see the glory of our Heavenly Father's goodness therein; we, and all about us shall glorifie his Name who pities the frailty of our nature, passeth by the multitude of our sins, and considers the misery of our condition, and of his

his own free mercy is pleased to give us ease, and to set us free; we cannot expect he should deliver us for any desert in our selves, but for his own Honour we hope he may. *Secondly*, and that his Glory may not be in the least impaired by any pretences that we deserved such deliverance, we are taught to confess, **that we most righteously have deserved** all these Evils which we pray against: for we are Sinners in a high degree, and if we should suffer in as high a measure, we had but our due deserts: we must confess, if he punish, we cannot murmur nor accuse his Justice; therefore if he spare, certainly we shall proclaim his Mercy to poor Prostrate and confessing Sinners, the Deliverance we have not deserved, the Punishments we have, both those present and those to come; and if we sincerely acknowledge this, nothing can more tend to his Glory in delivering us, nor more effectually move him to grant us our requests.

5. **And grant that in all our troubles we may put our whole trust and confidence in thy Mercy.]**

Let the Troubles be never so great which God lays upon us, there are two things which will effectually bring us out of them: His *Pity* and our *Patience*; the former we have begged before, the later we now desire: For if we cannot obtain to have the load immediately taken off, the next thing that is desirable, is, that we may have more strength to bear it: When St. *Peter* was to be tryed, our Lord Jesus did not pray that he might escape the assault wholly; only, *that his Faith might not fail*, Luk. xxii. 32. From whence we have learned here to the same sense to pray, that **in all our troubles we may put our whole trust, &c.** For no Grace is more necessary, yet none more assaulted in

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affliction

affliction then *Faith*; it is the Christian's shield, but all the fiery Darts of the Devil are shot against it; we are in great danger to lose it, and yet utterly undone if it be lost; so that we have all possible reason to pray that we may never doubt of God's mercy, especially in time of trouble: When our Heavenly Father seems angry, and our prayers are not heard, when our Enemies prevail, and our afflictions encrease, our hope is wavering, our Faith is discouraged, and we begin to let go our trust and confidence in God's mercy, and then grief and horror, amazement and despair break in upon us, then Sathan triumphs and esteems himself victorious, as well knowing that an afflicted person who dare not trust and confide in the Divine mercy, is the miserablest Creature in the world, for he hath lost all

(e) Ἐλπίς μόνον
 τοῖς διςυοχῶσι παρ-
 μακόν. Orat. Nati-
 anz. Orat. pro. Pauper.

that should support him, and his burden becomes intolerable (e). But so long as we can chearfully hope and trust in God, we may remain unshaken as a Rock, while all

the furious surges dash against us, *We may be troubled on every side, yet not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed,* 2 Cor. iv. 8, 9. We can bear our troubles patiently, and enjoy our selves, and our God in the midst of them, and foresee a happy event unto them all, so long as our heart standeth fast and believeth in the Lord: And if we well consider, we have no reason to doubt his mercy, or to distrust his goodness: He is so true to his promises, and so apt to do good, so pleased with this generous adhering to him, and so kind to all that cast themselves upon him, that he never yet did fail any that trusted in him, but he delivered them at the last. One thing more we must here note, that we pray we may put our whole trust and confidence in his mercy in
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the time of our distress ; for some there are who do place but one half of their confidence in God, and do rely as much, if not more, on some created Beings: Some trust in Men, who often will deceive them, and sometimes cannot help them ; others trust in themselves, in their policy or strength, their Eloquence or their Learning : Many trust in evil and unlawful means, when losses or crosses do befall them ; in Witches and Fortune-tellers, in Charms and Amulets : and most men are apt to lean too much upon lawful means, and with *Asah* to make their Physicians their God ; but we pray that we may put our whole trust in the Divine Mercy, and never use any means to deliver us from our pressures, but what we may hope God will bless unto us ; and when we use such means, that we may rely not on them, but on the first cause, who acts by them for our relief. Again, we do not as the *Romanists*, make one Prayer to God in our troubles, and three to some inferior Saint : we have no *S. Sebastian* for the Plague, no *S. Felicitas* for labouring Women, no *S. Nicholas* for Mariners to be sharers in our hopes together with the majesty of Heaven, *We do not fly to their aid, (f) much less protest our whole hope is in them, as the Roman Church most impiously doth (g) :* but we wish no other hope or confidence in our troubles, but only that we may trust firmly in his mercy, for he can surely hear us, he can speedily help us, and will be more engaged to deliver us when we do not rob him of his honour, which he cannot endure should be imparted to a Creature, nor will he suffer any Rival in our Faith and Hope ; he only can help us, and there-

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fore

(f) — *ad eorum orationes, opem, auxiliumque confugere.*
Concil. Trident. Sess. 25. c. 1.

(g) *Ex quo nostra spes est tota, In te, Martyr, nunc remota, Sit pestis mortifera.*
Orat. ad. S. Sebast.

fore justly may he expect that we should put our whole trust and confidence in his Mercy.

6. And evermore serve thee in holiness and pureness of living to thy Honour and Glory, through our only Mediator and Advocate, Jesus Christ our Lord, Amen.

There is nothing more comfortable in an afflicted state than to trust in the Divine mercy; but if this Faith be not well grounded, nothing doth more dangerously deceive us at the last; wherefore we do here add to the former Petition this request, that we may live holily as well as trust firmly, or else our Faith is presumption, and our confidence nothing else but a groundless expectation; for they only have just cause to trust and confide in the Divine Mercy, who do endeavour to observe his Laws and do his Will, and they only shall have their hopes accomplished; but they who dishonour God's name, and disobey his Commands, who take part with his Enemies, and do not cease to sin, no not in the time of their troubles, these do as foolishly, as unjustly pretend to rely on his mercy, for they have no right to his promises, nor reason to expect any deliverance from him, whom they have abused. Let us therefore pray that our Holiness may be as firm as our Faith in the time of our Affliction. And there is need enough for us to desire that our Piety may not fail in the Evil day, for that is assaulted as well as our Faith, as we may see in the case of Job, who was continually tempted to let go his integrity as well as his Faith, but he crys out in the midst of his miseries, *till I dye I will not remove my integrity from me, my Righteousness will I hold fast, I will not let it go*, Job xxvii. 5, 6. It is an easie matter to serve God in Prosperity, but Affliction is that furnace that tries whether our Piety be right or no; the Hypocrite that pre-
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tends to Holiness for secular ends, falls off as soon as the temporal rewards fail : but he that **evermore** serves God as well in an afflicted as a prosperous Estate, this Man declares that he loves God for his own sake, and not for his outward allowances of earthly things ; this manifests that he lives holily, purely out of choice, and because he really delights in such a course of life ; and wheresoever there is such a Piety, it is not affliction, nor a frown from the Face of God that can discourage it. Such a Man will adhere to God, even when he doth correct him, and say as the Cynick roughly phrased it to his excellent, but angry Master, striking him ;

Smite on, for you shall not find any Cudgel so hard as to drive me from your

Service (h) : Thus also the people

of God profess, *Our heart is not*

turned back, nor our steps gone out of

the way, no not when thou hast smitten

us into the place of Dragons, and covered

us with the shadow of Death,

Psal. xlv. 19, 20. The Hebrews

call Whales by the name of Dra-

gons (i) : So that the place of Dra-

gons is the bottom of the Sea, and

that (figuratively) here signifies, that they had not for-

faken God, no not when he cast them into the depth

of misery and distress. Nor doth the Heathen world

want instances of such a Piety ; for Greece can tell of

him who was told of his Sons death, just as he was sa-

crificing to the Gods, and yet only pulled off his Gar-

land, but went on in his duty without shew of

passion : and Rome presents us with an High-

Priest, who heard the like news as he was offici-

ating in the Capitol, and yet did not interrupt his

Prayer with one Sigh, and was worthy (saith the Re-

lator

(h) Παῖς, ἔπει-
ε γὰρ ἀρῆσαι ἐπὶ
σκληρὸν ξύλον, ὃ
μὲ ἀπείξεις. Diog.
Laert. vit. Diogen.
l. 6.

(i) Δράκοντες
τὰ κάτω λέγει ἱ. 14.
Chrysost. in Psal.
cxlviii. 7. & lxxiv.
14.

(k) *Dignus amplif-
simo sacerdotio, qui
colere Deos, ne ira-
tos quidem, defecit.*
Sen.ad-Marc. cap. 13.

lator (k) of the noblest Priesthood, who did not give over serving the angry Gods. And will it not be a shame to us, who have more knowledg, and better promises, greater assistance, and more excellent rewards to fly from our Father's Service, because our Vanity makes him give us a little chastisement? Methinks we should rather serve him more in time of trouble, than at any other time; for so we shall have more comfort, and he will be sooner obliged to deliver us; for, as it is here noted, if God's Servants do thus live holily and purely in their Afflictions, it is very much for **the honour and glory** of their blessed Master, because it declares to all the World, that they who truly know the sweetness of his service, and the felicity of doing his Will, cannot by the sharpest afflictions be driven from their duty, but cleave closer to him the more he doth correct them. They know that he is but only curing their Diseases, and cutting of their superfluities, and that these afflictions can do them no harm, so long as they do not rob them of their Innocence and their Vertue: and therefore they pray whether their Calamities stay or be removed, howsoever, that they may ever serve God in **Holiness and pureness of living to his Honour and Glory.** Finally, Considering that these requests do contain so excellent matter, even that God may pity us, and we may please him by a lively Faith and a holy Life in our greatest Sufferings, it is necessary that we make them in a right manner, lest we offend our Father, of whom we ask, and lose the things we pray for by a foolish and unwarrantable manner of address, wherefore we do not ask these for the sake of the blessed Virgin, or of any Saints or Angels, but through

through our only Mediator and Advocate Jesus Christ: He only is the Mediator whom God hath appointed, 1 *Tim.* ii. 5. None so ready to hear us, so able to help us, or so inclinable to intercede for us as he, and none so prevalent with God as he, who is his well-beloved Son; in his Name alone therefore do we pray, and if our Devotion do but answer the excellency of our Petitions, or the power of him whom we have chosen to present them, it is certain they shall be granted.

§. 7. *Of the Prayer of St. Chrysostom, and the Benediction.*

I. THE Conclusion of the Litany is the same with that of the Morning Prayer, and when the Litany is used, these are not used there, but transferred to the close of this Office; & they that are acquainted with the Greek Liturgies know, That S. *Chrysostom*, the Author of this Form, hath placed it after those Litannick Supplications, which are there called the *Pacifics*; for whereas they are three times repeated, this Prayer is used after the last repetition, as the solema conclusion of that Litany, so that we use it agreeably to its first Institution when we place it here. To the matter of it we have spoken before, as well as to the Benediction in the close of the first part, so that we will only observe, that by the use of this Prayer of S. *Chrysostom's*, as well as by the Harmony all along between our Prayers and those of the Eastern Church, it will appear that the learned Composers of our Common-Prayers did read and consider the Greek, as well as the Roman Offices, and choose out of both what was primitive and pure, but they tyed themselves to neither; they

they followed them where it was fit, but not where there was novel additions of Superstition or Impertinence; so that I hope the Reader will be convinced that the quotations out of those ancient Forms were not my conjectures; but the design and intention of our Reverend Compilers; and learn thereby to have a greater esteem for these Offices, which are an abstract of the best parts of the primitive Forms of Worship; and whosoever believes this, and useth these Offices with a spirit futeable to so rare compofure, shall not only go home with the blessing of the Priest, but with the blessing of God also, who to all such Petitioners will not fail to say, *Amen*.

THE

T H E
PARAPHRASE
O F T H E
V V h o l e L I T A N Y.

§. I. **O God the Father**] first Person of the glorious Trinity, maker [of Heaven] and Earth, and Governour of all things, We beseech thee to [have mercy upon us] for we are [miserable] by the Punishment of Sin, and to pardon us, though we have been [Sinners] against thy Laws and thy Providence. *O God the Father, &c.*

§. II. **O God the Son**] second Person of the glorious Trinity, and [Redeemer of] us, and all [the World,] we also beseech thee to [have mercy upon us,] for we are [miserable] by the guilt of Sin, and to pardon us, though we have been [Sinners] against thee and thy Holy Gospel. *O God the Son, &c.*

§. III. **O God the Holy Ghost**] third Person of the glorious Trinity, yet of equal Divinity, as [proceeding from the Father and the Son,] we beseech thee also to [have mercy upon us,] for we are [miserable] by the power of Sin, and to pardon us, though we have been [Sinners] against thy Holy Motions and Directions. *O God the Holy Ghost, &c.*

§. IV.

§. IV. O holy, blessed, and glorious Trinity,] Father, Son, and Holy Ghost, being [three Persons, and] yet but [one God,] we beseech each Person a-part, and all together to [have mercy upon us,] for we are upon all accounts very [miserable] and grievous [Sinners.] O Holy, Blessed and Glorious, &c.

§. V. Remember not] we beseech thee, O [Lord our Offences] with Indignation, let not the Sins, which we our selves have done, [nor the Offences] committed in the days [of our fore-fathers] be required of this Generation, [neither take thou Vengeance of] us, for theirs, or [our] own [Sins]: For we cry as thou hast taught us, [spare us, good Lord,] O do thou forbear and [spare thy People,] sweetest Jesus, [whom thou hast Redeemed] from Wrath and Damnation [with thy precious blood,] let thy Sufferings either wholly avert, or mightily abate ours, [and be not angry with us] so long in this world, neither punish us [for ever] in the world to come.

Behold, we all cry [spare us] both here and hereafter, [good Lord] for thy mercy sake.

§. VI. And do thou not only spare us, but deliver us fully [from all Evil,] which may hurt our Souls [and] from all [mischief,] which may harm our bodies. In the first place deliver us [from Sin,] the greatest Evil, and all that may induce us to it, or punish us for it, as well [from the Crafts] that draw us, as the surprises [and assaults of the Devil,] that drive us into Wickedness: and also [from thy Wrath,] which certainly follows after it at present, [and from everlasting damnation,] the sad reward of it hereafter.

From all and every one of these [good Lord] we humbly beseech thee to [deliver us.]

§. VII. More particularly be pleased to deliver us from

from all secret Sins in our minds, against thy Majesty, [even from all blindness of heart,] and stupid Ignorance, [from Pride] and high conceit of our selves, [from Dain-glozz] and seeking applause from others, [and] from [Hypocritie] or feigned shews of Piety: as also from all secret Sins against our Neighbours; [from Envy] at their Prosperity, [Hatred] against their Persons, [and Malice] or purposes of revenge, [and] finally from [all uncharitableness] and want of Compassion towards those in misery.

From the guilt and power, the mischief and the punishment of all, and every one of these [good Lord,] we humbly beseech thee to [deliver us.]

§. VIII. Be pleased also to deliver us from all notorious Sins in our lives and actions, [from Fornication] and filthy Lust, [and all other] heinous and hardening Crimes which are usually in their event damning and [deadly Sins] to those which do commit them; as also [from all] those actual wickednesses, to which we are tempted by our Spiritual Enemies: from being Oppressors, or Covetous through [the deceits of the World,] Gluttons or Drunkards through the deceits of [the flesh,] Blasphemous and Atheistical through the deceits of [the Devil.]

From the guilt and power, the mischief and the punishment of all, and every one of these [good Lord] we humbly beseech thee to [deliver us.]

§. IX. Be pleased also to deliver us from all those temporal and spiritual Judgments which these Sins do justly deserve [from] the terror of [Lightning] and Thunder, and the fury of storms [and Tempest] in the Air above us: [from] the sad desolations of a devouring [Plague] and raging [Pestilence] round about us: from the extream misery of a grievous dearth, [and Famine] in our Land: [from] all the barbarous cruelties

elties of a bloody [**Battel**] in War, and of Massacres [**and Murder**] in times of Peace, [**and from**] the evil and uncertain event of an untimely, unprepared and [**sudden death.**]

From all and every one of these [*good Lord*] we humbly beseech thee to [*deliver us*] and all thy People.

§. X. Be pleased also to deliver us from those Judgments whereof thou permittest evil Men to be thy Executioners on a sinful Nation, [**from all**] the violences of a giddy Multitude, stirred up to [**Sedition,**] from the desperate designs of Traitors, their Plots and [**pryvy Conspiracy,**] and from the dreadful Tragedies of another civil War [**and Rebellion**] against our lawful Sovereign, to the Subversion of the State: As also [**from all**] the pernicious effects of publishing [**false doctrine,**] of spreading and maintaining [**Heresie**] in matters of Faith, and of upholding Separation, Faction [**and Schism**] in matters of Discipline, to the endangering of the Church: And lastly, from spiritual Judgments, the worst of all Evils, even [**from hardness of heart,**] and being insensible of our sin, or our punishment, [**and**] from such continued Customs of living wickedly, as might bring us to an Atheistical and open [**contempt of thy holy Word and Commandment.**]

From all and every one of these [*good Lord*] we humbly beseech thee to [*deliver us*] and all thy People.

§. XI. And now how shall we engage thee, dearest Jesus, to deliver us from all these dreadful Evils of Sin and Punishment? We will importune thee by the Remembrance of all that thou hast done for our Salvation: We entreat thee sweetest Saviour, [**by the mystery of thy holy Incarnation,**] and taking our
Na-

Nature on thee, [by] the condescension of [thy holy Nativity] and humble Birth, [and] by the Obedience of thy painful [Circumcision;] As also we entreat thee [by] the gracious designs of [thy Baptism,] the excellent Vertue of thy [Fasting, and] the glorious Victory obtained in thy [Temptation.]

By the merit and efficacy of all these, and by the endearing Love shewed to us therein, [good Lord,] we earnestly beseech thee to [deliver us.]

§. XII. And as we beseech thee for Deliverance by all thou didst for us in thy life, so also by all that thou sufferedst at thy death: We implore thee [by] the amazement sustained in [thy Agony, and] the dolours of thy [Bloody Sweat] upon the approach of thy sufferings, [by] the pains which thy tender body endured on [thy Cross, and] the anguish which thy Soul felt in thy bitter [Passion,] we importune thee [by thy precious Death] for the sins of the whole World, [and] by thy [Burial] and continuance under the power of the Grave: We supplicate thee [by thy glorious Resurrection] from the dead, by the Honour and Trophies of thy Restauration [and Ascension] to Heaven, [and by] all the truth and mercy which was manifested in [the coming of the Holy Ghost] to remain with us till the end of the World.

By the merit and efficacy of all these, and by thy endearing Love shewed to us therein, [good Lord] we earnestly beseech thee to [deliver us.]

§. XIII. O Lord, be thou near at hand to deliver us in all the changes of our Life, not only [in all time of our Tribulation,] when we are troubled with losses, crosses, sickness and dangers, though we do then exceedingly need thy aid; but also [in all time of our Wealth] and Prosperity, because then we are often least safe, though we be most secure; but especially

deliver us in the last and greatest matters of all, [in the hour of death,] that we may not be impatient nor discouraged, [and in the day of Judgment,] that we may not be eternally condemned.

In all times, but these especially, [good Lord,] we do earnestly beseech thee to [deliver us] and then we shall never need to pray against Evil any more.

§. XIV. And now (though thou hearest not obstinate Sinners, yet) [we] poor penitent [Sinners,] who have been bewailing our offences [do beseech thee to hear us,] not only in the Deprecations we have made against Evil, but also in these Intercessions for good things in behalf of all Mankind; [and] we heartily desire [that it may please thee,] who hast united all Christian People into one body, the Church, [to rule] by thy Authority, [and govern] by thy Wisdom this [thy holy Church,] that is [universal,] so that it may never erre from thy truth, but always keep [in the right way.]

Behold, [we] (being Members of this body) do all joyn in this request, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XV. More particularly, we beseech thee for all Estates of men in this Church, which thou hast planted in these Nations; and since thou hast set over us a Prince, already professing thy true Religion, we first desire [that it may please thee,] for the securing the right Faith among us, [to keep] from all Error, and to confirm [and strengthen] as well [in the true] and primitive way of [worshipping thee] observed in these Churches, as [in Righteousness and Holiness of life] agreeable to so holy a Profession, [thy Servant CHARLES,] who now is by thy happy Providence [our

[our most gracious King,] and of these Churches, next under thee, the supreme Head [and Governour.]

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XVI. And that his outward Profession may flow from a living Principle of inward Piety, we further desire, [that it may please thee,] who hast the hearts of Kings in thy hand [to rule his heart] by the continual guidance of thy Holy Spirit; so that it may be firm [in thy faith,] by believing thy Truth, constant in thy [fear,] by reverencing thy greatness, [and] servent in thy [Love,] by delighting in thy goodness, [and that] in the undertaking of any good works, [he may] be courageous, and [evermore have] his hope and [assistance in thee] and thy assistance: And in the management thereof, that he may aim at, [and ever seek] not his own, but [thyne Honour and Glorie,] so shall he always prosper.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us] and to answer us in it [good Lord.]

§. XVII. Moreover, that thy Church may flourish, and thy People be long happy under him, we are bound to pray for his temporal safety and prosperity, wherefore we desire also, [that it may please thee,] whose providence is the surest guard, and the strongest defence, [to be his defender and keeper] night and day, so that no harm may happen unto him by any secret designs; and if any be so wicked openly to fight against thyne Anointed, do thou ever take his part [giving him the Victory over] these, and all other [his Enemies,] so that none may dare to rise up against him.

[We] all joyn in this request also, and most humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§. XVIII. Nor do we only pray for his Sacred Person, but in order to his comfort, and the benefit of after times, we pray for all his Relations, desiring **[that it may please thee]** also **[to bless]** with all spiritual graces and temporal felicity, **[and]** to **[preserve]** from all evil his Royal Consort **[our gracious Queen Katherine,]** the Illustrious Prince **[James Duke of York, and all]** other the branches of **[the Royal Family,]** that from thence may happily spring many more Defenders of the true Faith from Generation to Generation.

[We] all joyn in this request also, and humbly **[beseech thee to hear us,]** and to answer us in it **[good Lord.]**

§. XIX. Furthermore, that thy Church may be spiritually edified as well as temporally defended: We pray for all those to whom thou hast committed the Administration of holy things, desiring **[that it may please thee]** to bless all degrees of Ecclesiastical Persons, even **[to illuminate]** and instruct the minds of **[all Bishops,]** who are to rule thy Flock; and also of all **[Priests and Deacons]** who are to feed them, filling them **[with true knowledge]** of all things necessary to their Offices, especially with the knowledge **[and understanding of thy Word,]** which is the fountain of all Truth and Piety; **[and]** grant **[that both by their Preaching]** practically and plainly, **[and]** by their **[living]** holily and righteously, **[they may set it forth]** for thy Peoples direction **[and shew it]** to them in all its glories **[accordingly,]** as the excellency of thy word in it self, and the duty of their function do require.

[We] all joyn in this request also, and humbly **[beseech thee to hear us,]** and to answer us in it **[good Lord.]**

§. XX. And because the Prince's affairs are conducted by the advice, and the People's actions by the examples of those in eminent places, we pray, **[that it may please thee]** for the good of both Prince and People **[to endue the Lords of the]** Kings most honourable Privy **[Council,]** who debate of the greatest matters in private, **[and all the]** rest of the **[Nobility,]** who sustain the weightiest Offices in publick, **[with grace,]** that they may be Holy in their Lives, and Loyal in their Hearts; as also with **[Wisdom and Understanding,]** that they may be able to manage the trusts that are reposed in them; so shall they become truly honourable, and a blessing to the whole Nation.

[We] all joyn in this Request also, and humbly **[beseech thee to hear us,]** and to answer us in it **[good Lord.]**

§. XXI. Likewise since no Kingdom can flourish without a due Administration of Justice and Judgment, we also pray, **[that it may please thee,]** who hast given us such prudent and excellent Laws, **[to blest]** with thy assistance, **[and keep]** through thy Providence, all **[the Magistrates]** Judges, and other Officers whom thou hast appointed for the punishment of Evil doers, and the praise of them that do well, **[giving them Grace]** in all causes without fear or favour **[to execute Justice]** upon Offenders, and to vindicate **[and maintain truth]** and Innocence, remembring the account they must make to thee the Judge of all the Earth.

[We] all joyn in this Request also, and humbly **[beseech thee to hear us]** and to answer us in it **[good Lord.]**

§. XXII. Finally, that the felicity of these Nations may be compleated, we pray not only for the Governours, but the Subjects also, desiring, **[that it may**

please thee], who hast chosen us for thy peculiar Inheritance, [to bless] with Peace, Plenty, and Prosperity, as also to preserve [and keep] from all Evil, Misery and Calamity, the whole Commonns, even [all thy People] of these Realms, that they may praise thee for thy mercy, and flourish under thy Protection throughout all Ages.

[We] all joyn in this Request also, and humbly [beseech thee to hear us] and to answer us in it [good Lord.]

§. XXIII. We are principally, yet not only, concerned for our own Native Country, wherefore, as Christian Charity teacheth, we pray for the welfare of all the world, desiring [that it may please thee] in order to the temporal Prosperity of all Man-kind, [to give to all Nations] under Heaven the happiness of [Unity] among themselves, and freedom from civil broils, and the blessing of [Peace and Concord] with one another, that so Nation may not rise against Nation any more, and all the World may enjoy free commerce, and an Universal Tranquillity.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§. XXIV. But because our happiness consisteth not in outward Prosperity, as we are Members of thy Church, we pray for the spiritual welfare of all Christian People, desiring, [that it may please thee] to make us truly happy in inward grace, and [to give us] and all Christians [an heart] continually enclined [to Love] thee for thy Mercy and Goodness, as also to fear [and dread thee] for thy Majesty and Greatness: so that it may be our delight to please thee, our care not to offend thee, and our endeavour constantly [and diligently to live after] the holy rules
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of [thy Commandments,] the doing whereof is the joy of all that love and fear thy Name.

[We] all joyn in this Request also, and humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§. XXV. And since thou hast appointed thy holy Word to feed the Souls of all that profess thy true Religion, we further pray, [that it may please thee,] the Author of every good gift, [to give unto all thy People,] who are within the pale of thy Church, [encrease] and proficiency in all kinds [of grace] by the right use of the means which thou hast instituted: Make them [to hear meekly] the reproofs of [thy Word] with resolutions to amend, and [to receive] the Instructions of [it with pure affections] and purposes to obey: So that they may all be seen to profit by it, [and to bring forth the fruits of the spirit,] which are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance, Gal. v. 22, 23.

[We] all joyn in this Request also, and humbly [beseech thee to hear us] and to answer us in it, [good Lord.]

§. XXVI. Nor is our Charity confined to those within the Church only, but we pray also for those that are without, desiring, [that it may please thee,] who wouldst have all men to be saved, and to come to the knowledge of the truth, [to bring into the way of truth] Infidels and Hereticks, Sectaries and Schismatics with [all such] poor mistaken Souls, [as have erred] by following their own fancies, [and are deceived] by the cunning of false Teachers, that these may all come to believe aright,

and worship thee together with us, to our comfort and their own Salvation.

[We] all joyn in this Request also, and most humbly [*beseech thee to hear us,*] and to answer us in it, [*good Lord.*]

§. XXVII. But we must pray more especially for all the Faithful Members of thy true Church Militant, who are listed under Christ's Banner, and engaged in the Spiritual warfare: wherefore we desire, [**that it may please thee**] to have regard to their several Conditions and Necessities, and [**to strengthen such as do stand**] firm in their Principles and Practice: Lord, let them not fall into dangerous Opinions, or notorious Sin: [**And**] also we pray thee [**to comfort**] and chear the minds, [**and help**] the Resolution of all the [**the weak-hearted,**] whose doubts and fears have almost discouraged them, [**and**] also by a true Repentance [**to raise up them that fall**] into Heresie or any Iniquity through the suggestion of the Devil: [**and finally,**] because this Enemy is always troubling us, we beseech thee shortly [**to beat down Satan under our feet,**] giving us a compleat Victory over him and all his Temptations, that we may be crowned with the Crown of life.

[We] all joyn in this Request also, and humbly [*beseech thee to hear us,*] and to answer us in it, [*good Lord.*]

§. XXVIII. And since all thy People are liable to, and many of them do actually suffer by variety of outward Afflictions, we also pray, [**that it may please thee,**] who art the Father of Mercies, [**to succour**] and deliver, to [**help**] and relieve, to support [**and comfort**] by thy Providence and thy Grace, those who are distressed in any kind, even [**all that are in dan-**

danger] of falling into any Evil, or in **[necessitie]** for want of any good things, or in trouble, by reason of any manner of affliction **[or tribulation,]** that none of them may sink under the burden of their distress.

[We] all joyn in this Request also, and humbly **[beseech thee to hear us]** and to answer us in it, **[good Lord.]**

§. XXIX. More particularly, we will mention in these our Prayers those Persons whose condition requires thy present and more peculiar assistance, even **[that it may please thee,]** who knowest all the necessities of Mankind, **[to preserve]** from the many dangers to which they are liable, **[all that travail]** or sail **[by Land or by Water]** upon their lawful occasions: and to sustain **[all Women]** in the Agonies which they endure in **[labouring of Child,]** the sad fruits of the first Curse, and to heal **[all sick Persons,]** whatsoever their Sex, condition or distemper be; and to protect poor helpless Infants, **[and young Children]** from all the sad accidents, to which they are incident; **[and]** also we pray thee **[to shew thy pity upon all Prisoners]** among our selves, and all slaves **[and Captives]** in barbarous Countries, that they may be restored to their Liberty again.

[We] all joyn in this Request also, and most humbly **[beseech thee to hear us,]** and to answer us in it, **[good Lord.]**

§. XXX. In like manner we recommend to thy Mercy those miserable Persons, that have none to help them in their Afflictions, desiring **[that it may please thee,]** who art the Father of the Fatherless, and the Husband of the Widow **[to defend]** the cause, secure the rights, **[and provide for]** the necessities of **[the Fatherless Children,]** who have lost their dearest

est and best Friend, [and] of the [widowes,] whose defence is taken from them, do thou comfort them, O Lord, [and all that] like unto them [are desolate] and destitute of Friends and succour, or injured [and oppressed] by evil Men, who take from them that little which thou hast given them.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§. XXXI. In short, since there is no man in the world but needs thy Mercy upon many accounts, We, (who are in perfect Charity with all men,) do heartily pray [that it may please thee,] who art loving to every man, [to have mercy upon all Men,] whatsoever their Condition be, that their outward wants may be relieved here, and their Souls eternally saved hereafter.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XXXII. And to shew that we have no reserve in our Charity, nor secret Evil-will towards any man, we pray (as thou hast taught us) for our very Enemies, desiring [that it may please thee,] before whom all injurious Persons are to be judged, [to forgive] the grievous sin of those, who without any just provocation are [our Enemies,] and hate us in their hearts, our [Persecutors,] that hurt us by their deeds, [and] our [Slanderers,] which abuse us with their words: And although we have endured so much from all these, yet Lord we do not desire thee to punish them for it, but to convert them from it, [and to turn their] malicious [hearts] into an amicable temper, that they may not bring mischief upon us, nor damnation

tion upon themselves by persisting in such wicked courses.

[We] all joyn in this Request also, and most humbly
[beseech thee to hear us,] and to answer us in it,
[good Lord.]

§. XXXIII. Finally, We must not forget our selves, and because we cannot subsist in this earthly Tabernacle without a constant supply of temporal blessings, We pray, [that it may please thee,] the Creator and Preserver of all things, first [to give] and make to grow, and then to keep [and preserve] from all harm, in order [to our use] of them, all sorts of [the kindly fruits of the Earth,] which thou hast given for our nourishment, [so that] they being ripened, and ready [in due time] by thy good Providence, [we may enjoy them] soberly and thankfully, and give thee the glory for them, from whom we have received them.

[We] all joyn in this Request also, and most humbly
[beseech thee to hear us,] and to answer us in it, [good Lord.]

§. XXXIV. But if we have all abundance, without thy Grace we shall be miserable at last, wherefore we pray withal for Spiritual blessings in order to our Souls good, desiring, [that it may please thee,] because we are all of us Sinners, [to give us] in the first place a sincere and [true Repentance] for our former offences against thee : And upon this Repentance we beseech thee [to forgive us all our Sins] and Commissions of Evil, all our [negligences] and Omissions of Good, as also the faults which we have run into by our Errors [and Ignorances] of our duty in both kinds : And when our old scores are acquitted, that we may relapse no more, we pray thee [to endue us with] all sorts of [the grace of thy holy Spirit,]

rit,] that we may be enabled thereby [to amend our Lives] and Actions [according to] the blessed directions of [thy holy Word,] by which so long as we walk, we can never do amiss, because this rule will guide us unto all Holiness in this World, and to all Happiness in the World to come.

[We] all joyn in this Request also, and most humbly [beseech thee to hear us,] and to answer us in it [good Lord.]

§.XXXV. O [Son of God,] our only Mediator, [we beseech thee] in these great and necessary Supplications [to hear us,] and present them to thy Father for us.

O [Son of God,] our only Mediator, &c.

§.XXXVI. [O] blessed Jesus, who art the [Lamb of God, that] by the Sacrifice of thy self [takest away the Sins of the World,] take away our Sins, that they may not hinder our Prayers.

Lord [grant us] the benefit of [thy Peace,] that thou hast made with thy precious blood.

[O] Blessed Jesus, who art the [Lamb of God, &c.] [as before.]

Lord, do thou [have mercy upon us] in this our Misery.

§.XXXVII. [O Christ,] who art the anointed of the Father, [hear us] in these great and necessary Supplications.

[O Christ] who art the anointed, &c. [as before.]

§.XXXVIII. O [Lord,] the Father of mercies, [have mercy upon us,] pity us, and forgive us.

O [Lord] the Father, &c. [as before.]

O [Christ,] the Son of God [have mercy upon us] pity us, and forgive us.

O [Christ] the Son of God, &c. [as before.]

O [Lord] God the Holy Ghost [have mercy upon us,] pity us and forgive us.

O [Lord] God the Holy Ghost, &c. [as before.]

The Lord's Prayer in the Litany.

§. XXXIX. O God, whose Mercy to us sheweth thee to be [Our Father,] and thy mighty delivering of us declares thee to be the Supreme King, [which art] inthroned [in Heaven,] and rulest over all Creatures [Hallowed] and praised for ever [be thy Name,] for all thy goodness towards us: Let [thy Kingdom] of glory [come] as soon as we are fit for it, and put an end to all our troubles: Yet not our Will, but [thy Will be done,] whatsoever it be concerning us [in Earth,] whether for Prosperity or Adversity, let thy Will be the disposer of us, [as it is] of the Holy Angels [in Heaven,] who chearfully submit unto it: Only [give us] so much as is necessary for our temporal subsistence, [this day,] even [our daily Bread,] and we will be therewith content: But let thy principal care be about our Souls, [and forgive us] miserable Sinners all [our Trespases,] which bring these Calamities on us: Pardon us, good Lord, even [as we forgive,] and now have prayed for [them that Trespas against us] in thought, word, or deed: And when the former offences are forgiven, keep us from committing more: [And lead us not] by thy Providence or Permission [into] the danger of [temptation,] for alas, we are apt to fall; therefore leave us not, we beseech thee, to our Enemies malice, or our own folly, [but deliver us from] doing any kind of [Evil] here, and from suffering for it here, or hereafter, [Amen.]

§. XL. *Pr.* We are very miserable, but we have deserved infinitely more, wherefore [**O Lord**] correct us gently, but [**deal not with us**] in this world [**after**] that severe manner, which [**our sins**] have deserved, for then thou wilt bring us to nothing.

Answ. [**Neither**] do thou [**reward us**] in the world to come, [**after**] the measure that [**our Iniquities**] have merited, for then we shall be everlastingly condemned.

[**Let us**] now unite all our Devotions and [**pray.**]

§. XLI. [**O God,**] who art our most [**merciful Father,**] we make our moan to thee in our distress, [**that despisest not the sighing**] and the groans of such as be [**of a contrite heart**] for their sins: [**Do?**] art thou wont to deny [**the desire**] and request [**of such as be sorrowful**] by reason of their Calamities: We are now full of Penitence and Grief, Oh therefore do thou [**mercifully assist**] us in presenting these [**our Prayers**] and Supplications, [**that we make before thee**] in thy House, both now and [**in all our troubles**] of mind, [**and Adversities**] of our outward Estate, [**whensoever they oppress us:**] Let our Litany now and always be acceptably offered up, [**and graciously hear us**] in every part thereof; and then we do not doubt but [**that those Evils**] of sin and misery [**which the craft and subtilty of the Devil**] contriveth, [**or**] which the malice of any wicked [**Man worketh against us,**] and the welfare of our souls and bodies shall [**be brought to nought,**] and never prevail to hurt us: Whatsoever their Plots be, since thou seest them, O Lord, we will only pray that by thy watchful care, [**and by the Providence**] which thou [**of thy goodness**] settest over us; [**they**]

[they] and all their designs [may be] so utterly [dispersed,] and defeated, [that we] who avow our selves to be [thy Servants,] quietly enjoying the liberty of thy true Religion, and [being hurt by no Persecution] or distress, [may evermore] use this our peace and freedom, to [give thanks] and publick praise [to thee,] from whom our safety comes, and that [in thy holy Church,] the place of thine especial presence, whither thy Protection grants us a happy and undisturbed access. And all this we beg [through Jesus Christ] his Merit and Intercession, who is [our Lord] and only Saviour.

[O Lord,] We pray thee do not seem to disregard us, but [arise] to take our part, [help us] against our Enemies at present, [and deliver us] from them all at last, though not for our Merit, yet [for thy Name sake,] for we are thy People.

L. XLII. We do the more confidently call upon thee, [O God,] because [we have heard with our ears] from several Records, [and our fathers have told us] by tradition many wonderful Instances of [thy noble works] of Wisdom and Power, [that thou didst] bring to pass, both [in their days] and remembrance, for their own Preservation, [and in the old time] for the deliverance of thy people in the Ages which were [before them,] and thou art the same God still.

Wherefore, [O Lord,] be pleased now also to [arise,] take our part, and [help us] against our Enemies at present, [and deliver us] from them all at last, though not for our Merit, yet [for thine] own glory and [honour,] since we are thy People.

S. XLIII, Pr. In Remembrance of former mercies, and in hopes of the like to be shewed unto us, we do
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here sing [**Glori** be] given [to the Father,] the Creator, [and to the Son,] the Redeemer, [and to the Holy Ghost,] the Comforter, who joyn in effecting these deliverances.

We adore and praise the Holy Trinity, [as it was in the beginning] of the world for the mercies of the first Ages, [is now] for those bestowed on this Generation, [and ever shall be] for those which after Ages shall enjoy, even to the coming of that [World,] which is [without end,] where we shall all together praise God for ever. [Amen.]

§. XLIV. *Pr.* We are in danger, but [from] the designs of all [our Enemies,] spiritual and temporal, do thou [defend us, O Christ,] and then we shall be safe.

We are in distress, but do thou [graciously look upon] us, and regard us in [our afflictions,] for the apprehension of thy favour will infinitely refresh us.

§. XLV. *Pr.* We are oppressed with grief, but do thou [pitifully,] and with compassion [behold the sorrows of our] pensive and dejected [hearts,] and then we shall be comforted.

We are guilty of many offences, but do thou [mercifully] pardon and [forgive] all [the sins of] us, who profess our selves to be [thy people,] and then our Consciences will be at Peace.

§. XLVI. *Pr.* We make many, though imperfect, Prayers in our trouble, O do thou [favourably] excuse our failings, [and with mercy hear] these and all [our Prayers,] and then we shall be delivered.

[O] thou, who didst take our nature upon thee, that thou mightest pity us, who art the [Son of David,] the promised Messiah, [have mercy upon us] in our misery, and then we shall be relieved.

§. XLVII.

§. XLVII. *Pr.* We have none to fly unto in our distress, but unto thee, our Redeemer, wherefore [both now] in these [and ever] hereafter in all other Supplications, which we shall have occasion to make before thee, [vouchsafe to hear us,] and answer us [O Christ,] or else we shall be extremely desolate.

O do thou therefore of thy goodness [graciously hear us,] and answer us, [O Christ,] and again our necessity forceth us to beseech thee [graciously] to [hear us,] and to answer us, [O Lord Christ,] that our Prayers may not be in vain.

§. XLVIII. *Pr.* Finally, we entreat thee, [O Lord,] do thou deliver us, and [let thy mercy be] most eminently [shewed upon us] in our rescue from all our troubles.

O deal not with us as we do deserve, but [as we do] desire and hope, since we [put our trust] in no other but [in thee,] in whom none ever yet that trusted, was disappointed or ashamed.

[Let us] once more unite all our Devotions and [pray.]

§. XLIX. [We humbly beseech thee, O] most gracious [Father, mercifullp] to pardon, and with compassion [to look upon] the sad varieties of [our infirmities,] even the frailties of our Nature, the Errors of our Conversation, and the Miseries of our Condition: [And for the glory of thy Name,] which is most of all advanced by acts of Mercy, be thou pleased to [turn from us all those] Temporal, Spiritual, and Eternal [evils, that we] must needs confess we [most rightcouls] and justly [have deserved]

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to suffer from thy Hand: [And] yet, if we must be gently chastised for our good, we beseech thee [**grant, that in all our troubles,**] which fall on us by thy appointment, [**we may put our whole trust, and**] place our sole [**confidence in thy Mercy,**] bearing up nobly under them, in assured hopes that thou wilt help us out of them: [And] let no Affliction deprive us, either of our Faith or our Piety, but make us [**evermore carefully to obey, and to**] [**serve thee in Holiness and pureness of Living:**] So shall we be bettered by our Afflictions, and delivered out of them at the last [**to thy Honour and Glory,**] and our own Comfort and Peace: All this therefore we beg [through] the powerful Interest of [**our only Mediator,**] who presents our Prayers, [and] of our peculiar [**Advocate,**] who pleads our cause, even [**Jesus Christ our Lord,**] by whom we hope to be accepted, [*Amen,*] so be it.

The Paraphrase of the Prayer of *S. Chrysostom*, and of the final Benediction, may be seen in the first Part.

PART I.

PARTITION II.

OF THE

OCCASIONAL PRAYERS

AND

THANKSGIVINGS.

SECTION I.

Of the Occasional Prayers in general.

§. I.



HE usual Calamities which afflict the world, are so exactly enumerated in the preceding Litany, and the common necessities of Mankind so orderly set down there, that there seems to be no

need of any additional Prayers to compleat so perfect an Office: yet because the variety of the particulars allows them but a bare mention in that comprehensive Form, it hath seemed fit to enlarge our Petitions in some instances, because there are some Evils so universal and so grievous to be born, that it is necessary they should be deprecated with a peculiar importunity, and some mercies so exceeding needful at some times, that it is not satisfactory enough to obscure our desires of them among our general requests, but very requisite

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that

that we should more solemnly Petition for them in Forms proper to the several occasions. Thus it seems to have been among the Jews; for that famous Prayer which *Solomon* made at the Dedication of his Temple, makes mention of special Prayers to be made there in time of War and Drought, Pestilence and Famine, *1 King. viii. 33, 35, and 37. v.* And the light of Na-

(a) *Si belli terror infremuerit, si morborum pestifera vis incubuerit, si alimenta frugibus longa, scietas denegaverit; ad Deum confugitis.*
Last. Inst. l. 2. cap. 1.

ture taught the Gentiles on such extraordinary occasions, to make extraordinary addresses to their Gods (a): so that the Christians are not to be thought less mindful of their own necessities. And verily in the Greek Church there are very full and very proper Offices composed for times of Drought and Famine, times of War and Tumults, of Pestilence and Mortality, and upon occasion of Earthquakes also, a Judgment very frequent there, but rare in this part of the World, and therefore omitted among us. Now though these be not so ancient as the Litanick Supplications, yet they are very pious and proper, agreeing in many particulars with these of our own Church (as we shall remark hereafter.) In the Western Missals there is a Collect and an Epistle and Gospel, with some Responses upon every one of these Subjects, seldom agreeing with any of our Forms, which are the shortest of all, because they are not designed for a compleat Office, but appointed to be joyned to the Litany every day while the occasion requires it, as a daily Monitor to us of some extraordinary necessity. But besides these daily Prayers, when any Judgment is become universal, and arrived to the height, it is the custom of this Church to set apart a solemn day of Humiliation, and then there is a compleat Office drawn up for that occasion, and pre-

prescribed to all Congregations, whereas these brief Forms are daily used before and afterward, as the ordinary and constant remedy in such cases: As to the several Prayers they have no dependence upon each other, nor are they to be said together, and therefore are not to be comprised in any general *Analysis*, but the Order in which they stand is this. *First*, Here are Deprecations against those four great Judgments wherewith God doth usually scourge a sinful People. I. Against Drought and Deluge. II. Against Famine and Dearth. III. Against War and Tumults. IV. Against Plague and Pestilence. *Secondly*, Here are Occasional Intercessions. I. For the Church upon the Ordination of Ministers. II. For the State in the Session of a Parliament. III. For all Mankind, especially the Afflicted. IV. For Pardon of Sin, which is the cause of all Judgments: Of all which we shall so discourse, that whensoever any of these occasions shall happen (and that is very frequently as to some of them) we may learn how to demean our selves at those times, and also how to use those Forms with Understanding and Devotion.

SECTION II.

Of the Prayer for Rain.

§. 1. **B**EFORE we treat particularly of this Form, it may be very serviceable to our Devotions upon such an occasion to premise these four general Considerations concerning Drought and want of Rain.

1. That it is a very sad Judgment.
2. That God alone can deliver us from it.
3. That all People have used to apply themselves to him for relief in this Case.
4. That such Prayers have generally prevailed.

Consid. I. Want of Rain is a very grievous Judgment, it is threatned to the *Israelites* for their Disobedience, *Deut.* xxviii. 23, 24. And was very often severely executed upon them, as doth appear not only by the Historical part of Scripture, but by the frequent complaints in the Prophets, who do in many places as elegantly describe, as passionately bewail the sad effects thereof, *Jer.* xiv. 1, 2.—6. *Joel* i. 18, 19, 20. *Haggai* i. 9, 10, 11, &c. And our own Nation hath so often smarted hereby, that our own experience will help us to apprehend the great miseries that do attend it. It is very terrible to have our Heaven as Iron, and our Land hard as Brasse, *Levit.* xxvi. 19. to behold the parched earth gaping with fruitless chinks for

(b) *Nullus imber scientis soli pulverem terret, nulla supra a-rentes campos saltem umbra nubium popen-dit. Quintil. Decia.*

lack of its accustomed moisture, and not relieved scarce with the shadow of a Cloud, (b) to feel the hot and scorching breath of Winds, wrapt in Storms of dust; to see the rusty and withered face of the late verdant Pastures, whose glories and gaiety

is all burnt up and gone; the Seed is pined under the obdurate Clods, the fruits of the Trees small and dwindling, the Summer wears the Livery of decaying Autumn; the Fish do thirst and dye because the Rivers are dried up; the Cattel and all the Beasts of the Field mourn and pant, running up and down to seek water, which can no where be found; the weary Husbandman sighs and shakes his head to see himself disappointed of his hopes, and likely to lose his cost and his labour together; the fainting Labourer and the languishing Traveller are almost melted in their own sweat, and can find no other moisture to allay their Thirst; the poor Children return from the deceitful Pits with empty Pitchers, being forced, alas! to drink

their own tears (c), *Jer. xiv. 3.*

And if so sad a Judgment should long continue, it would cause a general desolation, and end in the destruction of Man and Beast, as it had like to have done in that Triennial Drought in the time of *Ahab*, *1 King. xviii. 5.* *Jam. v. 17.*

Which was so dreadful and universal, that the Heathen Writers took notice of it (d.) This hath made

the strongest Forts to yield, and brought the most formidable Armies to great distress, as the sacred Records do shew us, *2 King. iii. 9.* and the Histories of the *Grecian* and *Roman* Expeditions do abundantly declare. This hath turned the most flourishing Countrys into Wilderness and desolation, and would do the like to ours if God should withhold the Clouds: so that we have great reason to fear when this Calamity is upon us, and to pray heartily it may not rise to such extremities.

(c) *Venerunt juvenes
pocula noti*

*Quærentes putei, lym-
phaque fugit,*

*Et vasis vacuis testæ
revolvunt*

*Fletus beu! proprios
ore bibentes.*

Hymn. Ambros. in
siccitate. Tom. v.

(d) *Joseph. Antiq.
lib. 8. cap. 13.*

Consid. II. God alone can bestow Rain upon us, for it is one of his peculiar Titles in holy Scripture, that *he giveth Rain*, Job v. 10. Psal. lxxv. 10. and cxlvii. 8. Mat. v. 45. And the *Rabbins* truly observe, *That Rain is one of those things wherein the Power and Providence of God most eminently doth appear* : Wherefore they say, there are three Keys, of the Womb, the Clouds, and the Grave, which never were intrusted in

(e) *Tres claves non traduntur in manus ullius legati, Ventris, pluvie, & resurrectionis.* Talm. Tract. San.

the hand of any Servant (e). For God reserveth the power of giving Children, Rain, and of the Resurrection, as his peculiar Prerogative.

Maimonides tells us indeed, that the Devil and his Idolatrous Priests had perswaded the People that it was because they worshipped him, that the Rain descended, the Trees bore fruit, and the Earth yielded its encrease : And therefore it is likely

(f) *Maimon. Mor. Nevoch. p. 3. c. 30.*

that St. Paul was so careful to teach the Idolatrous Asiatics, that it was the true God which gave them Rain from Heaven, and fruitful Seasons, Acts xiv. 17. calling this his Witness, that is, that act which gives Testimony as well to his Omnipotence as his providential care : For nothing below an Almighty Providence can extract so vast a Mass of Waters out of the dry dust and parched earth, and afterwards hang these in the thin and airy bosom of a Cloud, and finally conduct and order them to fall when and where he pleaseth. It is confessed that second causes do concur, but 'tis only in Subordination to God, who is the first, without whose appointment none of these can help us : so that they who look no higher than the influence of the Sun, the configuration of the Stars, the changes of the Moon, and the alterations of the Wind, do deserve to be punished with disappointment. As it was in the time of

of St. *Ambrose*, who takes notice that the People in his time, in want of Rain, promised themselves showers at the change of the Moon, and failed of their expectation: *I was very glad* (saith he) *that there was no Rain till it was given upon the Prayers of the Church, that you might learn not to seek for Rain from the change of the Moon, but from the providence and mercy of the Creator* (g), which is a good *Memento* for us also, who are so taken up with second causes, that we often forget the first.

(g) S. Amb. Hexameron. l. 4. c. 8.

Confid. III. All Nations have sought to God for help herein: The Scriptures do manifestly witness this concerning the Jews, as hath been observed from *Solomon's Prayer*, 1 *King*. viii. 45. And is further manifest from *Jehoshaphat's* enquiring for a Prophet of the Lord, when the Armies were in great distress for Water, 2 *King*. iii. 11. As also from *Elijah's* going up to Mount *Carmel* to pray for Rain, 1 *King*. xviii. 42. Which History was either translated into, or else imitated by Greece; for *Clemens Alex.* relates out of their Authors, That when the Grecians were afflicted with a tedious drought, and consulted the Pythian Oracle, it was told them they must use the Prayers of one *Æacus*, who ascending into a Mountain, prayed for Rain, and prevailed. *Strom.* lib. 6.

And *Marcus Antoninus* gives us the Athenian Form, used in time of Drought for that Common-wealth, Let it Rain, O sweet Jupiter, let it rain upon the Tillage, and the Pastures of the Athenians (h). As for the

(h) Ἐὐχὴ Ἀθηναίων, ὦ ἵσον, ὦσον, ὦ φίλε Ζεῦ, κατὰ τῆς ἀρούρας τῶν Ἀθηναίων, καὶ τῶν πεδίων. Ad seipsum l. 5. §. 7.

Roman custom, it is sufficiently known, that they had solemn Sacrifices and Supplications, and bare-foot Pro-

(i) *Cum ab imbribus aestiva & hiberna suspendunt, & annus in cura est, vos quidem quotidie pasti — Aquilicia Jovi immolatis, Nudipedalia populo denunciatis, Caelum apud Capitolium queritis. Tertul. Apol. cap. 40.*

it is evident that Jews, Gentiles, and Christians, though different in their several Rites, yet were all led by the same light of Reason and common Prudence to seek to him they worshipped for a supply of Rain, when ever they had a want thereof.

Confid. IV. This course hath usually been successful; so St. James observes in the case of *Elijah*, Jam. v. 16. and as the event declared in the former examples. But no Prayers were ever so prevalent as those of the Christians: for although the malicious Heathens were wont to impute all their Calamities, particularly their want of Rain, to the Christian Religion (k), it pleased God wonderfully to confute them, for when all their *Gentile* Superstitions could

(k) *Pluvia defecit causâ Christiani nominis. Aug. Civ. Dei. l. 1.*

not obtain one drop from Heaven, the Christians were so constantly successful, that one of that Age challengeth them to shew; when ever the Christian Supplications and Litanies in this case had failed (l). *Eusebius* gives us one illustrious instance of a Christian Legion which fought under *Marcus Aurelius* in his German Wars, and when the whole

Army

(l) *Quando non genucationibus & jejunationibus nostris, etiam siccitates sunt depulse? Tert. ad Scapul. cap. 4.*

Army was like to perish with thirst, they by their Prayers obtained Rain for the Imperial forces, and Thunder which destroyed the Enemies, whereupon they were called the *Thundering Legion* ever after. *Euseb. Hist. Eccl. l. 5. cap. 5.* And it is remembred concerning our Country-woman, the devout *Helena*, Mother of *Constantine*, that she by her Prayers procured Rain in the Isle of *Crete*, which was almost wholly desolate, for that it had wanted Rain 36. years before. We shall add no more examples, for these are sufficient to encourage us to seek to our God with great Devotion, whenever we are in like distress, especially since we have so excellent a form to do it in, of which we will now particularly treat.

The

4. *The Analysis of the Prayer for Rain.*

§ II. This Prayer hath three Parts.	1. The ground of this Request.	1. God's gracious Nature.	{ O God, Heavenly Father.
		1. By whom he made it.	{ Who by thy Son Jesus Christ hast promised
		2. His faithful Promise, noting	{ To all them that seek thy Kingdom, and the Righteousness thereof,
	2. The Request it self, shewing	3. Concerning what things,	{ All things necessary to their bodily Sustainance.
		1. Why we ask.	{ Send us we beseech thee in this our necessity,
		2. What we ask for.	{ Such moderate Rain and Showers,
	3. The ends in making it.	1. Our own benefit.	{ That we may receive the fruits of the Earth to our comfort,
		2. The Glory of God.	{ And to the honour, through JESUS CHRIST our Lord. Amen.

A Practical Discourse upon this Prayer.

§. III. **G**OD, Heavenly Father, who by thy Son Jesus Christ, hast promised to all them, that seek thy Kingdom and the Righteousness thereof, all things necessary to their bodily Subsistence.]

Whensoever we want Rain from Heaven, we ought to look beyond the Clouds, and remember we have a Father, who dwells in the Heaven of Heavens infinitely above these lower Regions, who commands the Clouds at his pleasure. Our Saviour had taught us in his blessed Prayer to ask **our daily Bread** from our Father which is in Heaven, *Matth. vi. 11.* And a little after speaking of meat and drink and rayment, he adds, *ver. 32. For your Heavenly Father knoweth that you have need of all these things;* upon which he adviseth us, *ver. 33. To seek first the Kingdom of Heaven and the Righteousness thereof, and then all these things shall be added unto us:* Which shews us the Divine Fountain from whence this first part of the Prayer is derived. Hence we learned to call God **our Heavenly Father**, and here it is, where *by his Son Jesus Christ*, he made this gracious Promise, which we most fitly lay as the foundation of this request. Our blessed Saviour in that divine Sermon forbids us to disturb our Piety with too solicitous a care for earthly conveniencies, and promiseth that (if we make it our principal endeavour to be holy and righteous here, in order to the happiness of another world) we shall certainly be supplied with all necessaries, with Food and Raiment, and all such things as are needful to the body, or (as our Church here paraphraseth it) with all things necessary to our bodily

(m) Ὅς ἐν ζῆ-
τῇ τῇ πνευματικῇ
προσπίδεται τέτρω
καὶ τῇ σωματικῇ καὶ
τῇ φιλοπρίαν Θεῷ.
in loc.

Bodily sustenance: *He that seeketh* (saith Theophylact (m) *Spiritual things, shall have bodily conveniencies added to his reward out of the bounty of Almighty God; he shall have eternal felicity in the end, but these*

shall be added into the bargain. Now this Promise we apply to our own selves: for although we are at this time in great fear and trouble, and have perhaps suffered much loss by this excessive Drought, yet we have in the first place been seeking for spiritual things, we have prayed for a part in the Kingdom of Heaven, and desired to be endued with the Righteousness thereof, and I hope, we have in the time of these Devotions wholly forgot and laid aside all our earthly cares and feares; so that now we may justly plead this promise, and after we have given the precedence to Heavenly things, we may pray for Rain, which is so necessary to our **bodily sustenance**. We have had the food of our Souls in hearing of God's Word, therefore we may pray (with the *Greek Church*) for bodily succours also

(n) Δὲς ἐν τοῖς
αἰτέσιν νῦν, Δείσ-
ποτα, σὺν τῇ πνευ-
ματικῇ τροφῇ καὶ τῇ
ἀναγκαίαν τῇ σώ-
ματι. • Euc. Offic.
in succit.

(o) *Pluviam nobis tribue congruentem, ut presentibus subsidiis sufficienter adjuti, spiritualia fiducialiter appetamus. Miss. pro pluv. sec. usq. Ebor.*

to be added thereunto (n). And verily since we are flesh, and not only spirit, it is impossible but that our doubts and fears, losses and wants as to outward things should be some disturbance to our minds, and give some little check to our pursuit of nobler things, so that we may be allowed to beg for the Removal of these grievances and temporal pressures, to the end, that we may more steddily, and more vigorously seek for Heavenly and Eternal blessings (as the (o) *Western Church*

Church use to pray). It is our duty, and our desire it may be, to seek God's Kingdom with fixed and uninterrupted endeavours, but when we are scorched with heat without, and parched with thirst within, when we behold the fruits of our labours fail, and the hopes of our flocks and herds pine and languish, it is somewhat of discouragement; and therefore that we may more diligently seek, and more speedily attend the end, let us crave necessities by the way; provided it be but (as here) in the last place, and with respect to some further good. But as for those brutish Sots, who ask nothing else, or nothing heartily, but what conduceth to their outward welfare, who care not how barren their souls be, so their Land be fruitful, and if they can have Rain, care not whether they have Grace or no: Such as these have no right in this Promise, because they seek not the best things in the first place, and are not only like those grosser Heathens (p.) of whom our Saviour speaks, *Math. vi. 32.* but even like the Beasts that perish, who look no higher, nor seek no further than for to satiate their Hunger and Thirst. But let us remember we have a Promise made by God, which cannot lye, and published by Jesus, in whom all the promises are *Yea*, and *Amen*, that if Rain be needful for our bodily Substance, we shall surely have it, if we first do seek the best things. And let this engage us to be pious and patient, to be devout and earnest in all our Prayers as well as in this; for the more fervently we have prayed for Spirituals, the more readily we shall be heard for Temporals afterwards; and though the wants of our outward Man may smart more than those of our inward, yet these are more grievous in themselves and more dan-

(p) *Prima sere vota
& cunctis notissima
templis,
Divitiæ ut crescant---
Hoc recto vultu, solum
hoc & pallidus op-
tas.*

Juv. Sat. x.

dangerous in their consequences ; for our souls are the better and the nobler part, and ought to be our first and chiefest care, and when we desire our souls welfare first, we begin at the right end, and take the wisest course to obtain any earthly blessing, of which we stand in need.

§. IV. Send us we beseech thee, in this our necessity, such moderate rain and showers.]

Having laid so sure a foundation, we now build a particular request upon it, *viz.* for Rain, which is one of those things that at this time is most of all necessary for our bodily sustenance ; and we make this Petition to him, *who covereth the Heaven with Clouds, and prepareth Rain for the Earth*, Psal. cxlvii. 8. to him that only can help us, for the Rain serves no other Lord. And the Motive which stirreth us up to ask, and will engage him to grant our Petition, is our great necessity. We do not boldly challenge this blessing, as if we had deserved it ; but humbly **beseech** him for it, because we do extreemly need it : we have wanted it long, and suffered much by the defect thereof ; the Earth mourns, the Birds of the air droop, the Beasts of the field groan, and all Men are dejected, we feel much, and we fear more evil if this grievous Drought continue. So long as the Calamity was tolerable, we did not complain (for this Prayer ought not to be used upon a slight occasion) but now that the Judgment continues, and our miseries encrease, and utter ruine seems to threaten us, now it is time to be importunate. We should not trouble the Majesty of Heaven with a trifling complaint ; but when we have a great and just occasion, then our earnestness must be proportionable to our necessity. And that a very fervent Prayer is needful to obtain Rain in time of extreame Drought, we may learn from

from *Elijah*; for the History informs us of the posture of his body, 1 *King*. xviii. 42. That he not only kneeled, but that he bowed down his head to the ground, touching his very knees with it, not only to take him off from all other objects, but to express his humility, and the earnestness of his desires: And as to the Devotion of his mind, *S. James* instructs us, that it was an *efficacious, fervent Prayer*, *Jam*. v. 16. So that if our Prayers for Rain were as earnest, I am perswaded our success would be as great, and we must impute our not prevailing to the indifferency and easiness of our Petitions, and to our want of a due apprehension of the dreadful effects which this Drought may produce among us. But here we must note, it is **moderate Rain** which we ask for, and therefore we must be prudent as well as fervent; for if we be impatient of Drought, and murmur at him that sends it, he often punisheth us with a Deluge, and that changeth the Scene, but carries on the sorrow; it alters the Judgment, but continues our Misery. Learn we therefore from this Form to beg only so much Rain and Showers as the Earth and the Season requires; so much as may satiate, not overflow the weary and gasping Fields. We must pray that he who gives us Rain, may give it in Mercy, and that his Wisdom may proportion it, as well as his goodness bestow it, so that what is in it self an excellent blessing, may not by our Sins, or our folly be turned into a Curse, and then we shall really be comforted thereby.

§. V. **That we may receive the fruits of the Earth, to our Comfort, and to thy Honour, through Jesus Christ our Lord, Amen.**

The request that we have now made, is recommended not only by our necessity, but also by those ends,

V

which

which we propound to our selves in the obtaining thereof. The first and general end is in order to our receiving the fruits of the Earth, which are in danger to be lost for want of seasonable showers : for Rain is the means which God useth, to make the Grass and Corn, the Fruits and productions of the Earth to spring and grow, to flourish and ripen into such a perfection as may fit them for our use : whence the Jews

(q) Ἐάν τι
μήν αὐτὸν διὰ τῶν ἐ-
κκοίων σε ὀμβρῶν
δόντος χρηστότητα, ἢ
τῆς ἡμῶν ἐδόσθαι τὸν
καρπὸν αὐτῆς. Eu-
chol.

call Rain *The Husband of the Earth*, and the Eastern Church says, *unless, O Lord, thou shewest thy bounty by sending a gracious Rain, our Land will not yield its fruits* (q). The second and more particular ends are depending on this : for if we can by

means of Rain obtain such plenty, it will tend, *First to our comfort*, for both Man and Beast are relieved by these good things, and in the abundance of them we have great content. But that is not all we must design, but *secondly*, we resolve this our plenty shall advance his *Honour* : for we will receive all these blessings as from his hand, and of his free bounty we will bless and praise him for them, and use them soberly to enable us to serve him, not luxuriously so as to pamper us, and make us rebel against him. And truly, the usual cause why we now want Rain, is because when God hath given us Rain and fruitful Seasons in former times, we have grown wanton and proud, unthankful & intemperate, because we have abused God's Name with his own gifts, and wounded his glory with weapons formed out of his kindnesses : therefore if we would have showers and plenty restored, we must promise we will use them better than we have done ; and if we now sincerely intend, and afterward faithfully perform this, we shall not fail to procure Rain in this
our

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our need, especially since we ask it, through **Iesus**
Christ our Lord, Amen.

The Paraphrase of the Prayer for Rain.

O God, our Heavenly Father,] who dwellest above, and commandest over the Clouds, thou art he who hast sustained us all our Lives long, and [who by thy Son **Iesus Christ**] in the holy Gospel [hast promised,] as an encouragement [to all them that seek] in the first and chiefest place [thy Kingdom] of of Heaven, [and the Righteousness,] leading to the enjoyment [thereof,] that besides the eternal Happiness which they seek, thou wilt over and above give unto them [all things] which shall be [necessary to their bodily sustenance:] We who have been hitherto seeking Heavenly things, being encouraged by this Promise, do ask for Earthly blessings also. And Lord do thou hear us, and [send us we beseech thee] of thy great pity [in this our necessity,] now the Earth mourns, the Creatures complain, and we are brought to great extremity, [such moderate Rain and] refreshing [Showers] to relieve us, [that we may] in due time [receive the fruits of the Earth] now in danger to be lost for lack of moisture. And if it shall please thee to give us plenty of them [to our comfort:] We resolve we will use that plenty to thy Glory [and to thy honour.] Grant us this request therefore, [through **Iesus Christ**] his Intercession, who is [our Lord] and only Saviour. [Amen.]

SECTION III.

Of the Prayer for Fair-weather.

§. 1. **T**Hese two Judgments, the want and the excess of Rain, though they are contrary in their Natures, yet they do agree to produce the same effect, viz, Death and Famine, and upon that account are equally to be deprecated. Nevertheless there are some parts of the World which are more lyable to the one than to the other: In the more Eastern and Southern Regions they are most commonly oppressed with Drought; in Egypt it scarce ever rains at all, as is attested by Scripture, *Zach. xiv. 18.* As well as by

(r) Herodot. l. 3.

Plin. l. 5. c. 9.

Aegyptus sine nube serax.

Claud. item ap. Luc.

Terra suis contenta bonis, non indiga Mercis

Aut Jovis.

(s) Exeunte Nisan, si descendant imbres, signum est maledictionis. R.R.

Nunquam in fine mensis Junii, aut in Julio, — pluvias in Judaea vidimus. Hieron. in Amos 4.

other Writings (r): In Judaea it was accounted a Miracle to see Rain all the months of Harvest, 1 Sam. xii. 17. (s.) And at all other times the Plague of immoderate Rain was seldom known there; the cause of Famine in all those Countries being generally for lack of Rain: for as S. Hierom, an Eye-witness affirms, they do there depend much in Summer on Cisterns and pits of water, so that if they should fail, they would be in danger to dye for thirst. And this is the reason why we find so few complaints in Scripture of excess, & so many of want of Rain;

and also upon this account the Eastern Church hath no peculiar Office for Fair-weather, because they had scarce ever any need to pray for it. But in the more

Westerly

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Westerly and Northern Climates, Floods and excessive Rain are far more frequent and more mischievous than Drought; and therefore in the Western Church there is an Office *pro serenitate*, and a most elegant Prayer in Verse, bearing the same Inscription in S. *Ambrose* his works, *Tom. 5.* By which examples the Church of *England* made this Prayer. And doubtless if we either consult the Records of our own Memory, or the publick Chronicles (t), and Histories of our own Country, we shall find that this Nation hath suffered more, and more grievous Dearths by reason of long and violent Rains than upon any other accounts whatsoever; which shews what reason the Church had for composing this excellent Form, and what cause we have to use it with great Devotion, whensoever there is occasion. For our help wherein, let us more particularly consider:

I. The Miseries which attend this Judgment of excess of Rain. This was the means which God once chose to express the highest anger that ever he shewed against the Sons of Men; for by this he destroyed the old World. And though it never since arrived to that height, yet in those degrees in which we feel it, it is *First*, very uncomfortable to see the Heavens cloathed in a sable Mantle, to want the light of the Sun by day, and of the Moon and Stars by night (u), *Act. xxvii. 20.* To have the Clouds weeping over our heads, the Earth swimming under our feet, the furious Cataracts of impetuous Waters roaring on every side of us, scorning their old Channels, and bearing down all before them; what can be-

(t) *Vid. Stow and Hollinshead, &c. In the 5th. of K. Henry V. the 2d. of K. Rich. III. the 5th. of Qu. Mary.*

(u) *Obduxere polum
nubila cœli
Absconduntque diem
fugato sol.*
Amb. Hymn. pro seren.

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hold this without fear and sadness? Which usually is writ on every Man's face, but the bold and merry Sinners, who is the causer of the Calamity. *Secondly*, It causeth great Devastations and many Losses, both to the publick and to private Persons, especially if it happen (as usually it doth) in either Spring or Autumn: For in the Spring it hinders the production or the flourishing of those things that grow of themselves: and for that which is to be sown, it hinders the preparation of the ground for it, or washes away the seed ere it have taken root; or else rots it under the Clods, and destroys the hopes and provisions for another year. Hence it was that the universal Deluge came in the second Month, that is, in the Spring-time (saith S. *Ambrose*)

(w) *Secundum
mensum verni esse tem-
poris non ambi-
gitur — — Tunc ergo
fecit Diluvium. Amb.
in Gen. vii. 11.*

when all things should have germinated (w), *Gen. vii. 11*. That they might be punished in their abundance, which they had before abused to luxury and excess. Again, if it be in Harvest, it is rather worse, because the fruits of the

Earth were then almost at the point of maturity, and the disappointment of our hope is more grievous when the fruition is so near. It is a sad Spectacle to the poor Country-man to behold the Fodder of his Cattel,

(x) *Flentes Agricola
Culta relinquunt;
Spectant naufragium
triste laboris;
Messis lata natant se-
mina. Amb.*

and the Food of his Family, his pains and his care, his cost and expectations, all swept away at once, (x) and himself no way able to retrieve them. And the whole Nation ought to be concerned, lest this prove like that *sweeping Rain*

(which *Solomon* speaks of) that leaveth no Food, *Prov. xxviii. 3*. To this may be added the infinite Losses occasioned

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caſioned by the violence of this raging Element, when once broke looſe, tearing down Banks and Ramparts, Walls and Bridges; yea, overwhelming Houſes and Towns, to the ruine of many poor Families in divers places; and alſo how it drowns many Sheep and Oxen, with ſuch like helpleſs and profitable Creatures, as can make no reſiſtance againſt the fruits thereof. *Laſtly*, It occasions the Death of many Men alſo; for while the Floods prevail, they beſiege thoſe whoſe Habitations are more depreſſed, whereby ſome of them are cut off from all poſſibility of ſuccour, and reduced to the ſad choice, either to Drown or Starve: And many poor Travellers whoſe urgent affairs make them bold to aſſay the untryed Floods are ſwallowed up in the Waves, and end their journeys and their lives together. Nor is all the danger over when the waters ceaſe, for after much Rain and great Inundation, corrupted Air, and great Mortality frequently doth enſue, and thoſe who eſcaped the waters may fall by this unſeen Dart.

II. Therefore having well weighed all theſe aggravating circumſtances, let us conſider what Remedy there is in this caſe. Certain it is, that no humane Power can ſtay the Clouds. It is God alone can make the Rain to ceaſe, as he only makes it to begin, for he is the great Creator of this vaſt unruly Element, and he is the Lord of it. In vain do we call upon the Clouds to drop no more, or upon the Waves to ſtop their courſe, they are deaf to us, but they know their Maſters and their Maſters voice (y).

The Father made the Red Sea divide it ſelf, and cauſed *Jordan* to run back and review its own Fountain: The Son walked upon the Waters, and made the Winds and the Sea obey him: The Spirit of God

(y) Ὅτις τῶν
ὑδάτων ἡ οὐσίας τῶν
αὐτῆς ποιῶν, ἐ-
πιγινώσκει τὸν ἐξου-
σίας Δεσπότην. Eu-
chol.

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brought the primitive Waters into their several Receptacles, and when in the general Deluge they had broken loose ; it was not a **Wind** (as we read) but the **Spirit of God** (as the Original often signifies) which

(z) Vulg. Lat.
Spiritus: Spiritus igitur
virtute invisibili
diluvium illud repres-
sum esse non dubium
est; celesti operatio-
ne, non flatu. S. Amb.
de Noë cap. 16.

brought the Waters again into their own place (z), as *S. Ambrose* doth declare: It is God alone can help us, for *he sitteth as King above the Water-flood*, Psal. xxxix. 10. On him *Moses* called, when the Land of *Egypt* was in distress, *Exod. ix. 33.*

To him *Samuel* made his Prayer, when the *Israelites* were terrified by this Judgment, 1 *Sam. xii. 19.* and they both prevailed with Almighty God to stay his Hand. Wherefore when we want fair weather, and suffer by long and violent Showers, we must apply our selves to God also, and beseech him with great importunity, because he only can relieve us, and if he do not hear us, our case is very sad. Our only care is to bring a devout heart, for we have an excellent Form made ready to our hands, as will appear by the subsequent Table.

The

The Analysis of the Prayer for Fair-weather.

§. 2. This Prayer hath three Parts.

1. A Commemoration of

God's Justice to the old world,

His Mercy and promise to this

O Almighty Lord God who for the sin of Man didst once drown all the world, except eight persons.

And afterward of thy great Mercy didst promise never to destroy it so again,

2. A Confession of

1. Our Sin committed

2. Our punishment deserved

we humbly beseech thee, that although we for our Iniquities,

Have worthily deserved a Plague of Rain and Waters, Yet upon our true Repentance

1. The Condition of it.

2. The matter of it

Thou wilt send us such weather,

3. A Petition for redress containing,

3 The ends why we make

1. Our Temporal good

2. Our Spiritual benefit by

1. God's Justice

2. And by his mercy

As that we may receive the fruits of the earth in due season,

And learn both by the Punishment to amend our Lives,

And for thy Clemency to give thee praise and glory through Jesus Christ our Lord. Amen.

A

A Practtical Discourse on this Prayer.

S. III. **O** Almighty Lord God, who for the Sin of Man didst once drown all the world, except eight Persons, and after ward of thy great Mercy didst promise never to destroy it so again.]

In every excessive Rain we have a little Emblem of the Universal Flood, and what was then inflicted on all the habitable world is now in lesser degrees poured upon some particular places and persons, so that it may very well bring to our Minds that dreadful Devastation. And upon this Account the *Roman* Office takes the Lesson in the time of immoderate Rain out of *Genesis* in

(a) Missal. secundum Ebor. Gen. ix.

(b) Ὁ Θεὸς ὁ δὴ τὴν ἀμαρτίαν τῶν ἐν τῇ Νῶε ἀνθρώπων πῆρας ἀβύσσου πῆρας — &c.
Euchol. p. 779.

the History of Noah's Flood (a): The Greek Church also mentions it more than once (b), and we have put it in the Front of this Prayer very fitly: for the Cause of this Judgment is the very same with that which caused the Flood, even Sin.

The violence and injustice, the wantonness and luxury of the old World, brought the Deluge on them, *Gen.* 6: 2, 3. &c. Their Souls were drowned in a Flood of Wickedness, before the Waters swallowed them up: And are we more innocent? Our Iniquities are as many, and as great as theirs, and it is more God's mercy than our merits, that our punishment is less: and yet it begins in the same manner, and if it should continue would reduce us to the same extremities: so that we may very well fear and tremble, when we call to mind, how the very Heavens seemed to dissolve into Water, and pour themselves out from above, and the vast Ocean scorned it's old limits,

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mits, and with irresistible violence broke in upon them; and this till all the fruits of the Earth were destroyed, and its beauties lost under the foldings of this watry Mantle, till all the Towns and Cities were overwhelmed, their loftiest Pinnacles being scarce able to witness where their place had been; no Tree so high, no Mountain so lofty, no Fort so strong, as to secure those who in vain fled unto them. In vain both Men and Beasts do strive which longest should avoid their unavoidable ruine: for the rolling Waves pursue them, and at last devour those who were almost slain with their own Fears before. All which ought to bring us to a serious Repentance, especially when the same Rod is shaken over us; and to that end it is mentioned here, that we may remember and fear, least the like befall us. I know it will be alledged, that we are in no danger of such a Destruction, because God hath promised *never to destroy the Earth so again*, Gen. viii. 21. And hath made the *Rain-bow* a Sacrament Token of this *Covenant*, Gen. xi. 15, 16. I answer, this is most true, and therefore also it is recorded in this Prayer, that as the Judgment doth humble us, which was shewed on the old World, the Mercy which is promised to this, may revive us; but this is mentioned not to make us presume; but to keep us from despair. Nor must we so mistake our selves, or misconstrue the Divine Promise, as if no part of the World should ever be destroyed with a Flood afterward: for *Greece* alone hath been twice since almost wholly overwhelmed in those Floods of *Ogyges* and *Deucalion*. And if those be doubted of, as related by the Poets, *Paulus Diaconus* tells us, that in the days of *Mauritius*, the Emperor, *There was a Flood in the borders of the Venetians and Ligurians, and other Regions of Italy, such as it was believed had not been seen since the days of Noah, Houses and Villages were turned into Lakes*

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Lakes, and very many both Men and Beasts were destroyed, High-ways were obliterated, &c. Hist. lib. 18. And many other Histories do assure us, that Islands, Towns and Cities, and part of several Countries have been drowned by Floods, or swallowed by the Sea; so that no particular place or person can plead an Exemption from this Judgment upon the Account of this Promise, which was made with reference to the whole World; and therefore we ought to remember the sad Deluge with serious thoughts, and trusting alone in God's **great mercy**, let us beseech him to spare us from the like, and desire him not to make our Country, nor our Vicinage to be a sad Instance of his Justice, but to give us our Summer and Winter, our Seed-time and Harvest in their due season.

§. IV. **WE** humbly beseech thee, that (although we for our Iniquities have worthily deserved a Plague of Rain and Waters, yet) upon our true Repentance, thou wilt send us such weather, that we may receive the fruits of the Earth in due Season.

When these Considerations have made us sensible of the Evil, and desirous of Deliverance, we are then rightly disposed to pray for a Cessation of this Plague of waters, and a return of better weather: These Meditations of the Flood will make us desire, as St. Ambrose his Hymn saith, *That God will send the Holy Dove, bearing the Branch of peaceful Olive, to signify by its gracious flight, that these Floods shall be abated from off the Earth,* pro seren. p. 355. And when we would petition for this mercy, our own Form is so excellently contrived, that besides the desire of Fair-weather, there is, expressed, I. A Confession of Sin, and II. A Declaration of our Repentance; which two if they be as sincerely

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sincerely performed, as they are plainly prescribed, will be as the Wings to this Petition, enabling it to fly as high as the Throne of Grace, and there is no question but it will prevail. *First*, then let us confess, **That we have justly deserved this Plague of Rain and Waters for our Iniquities**: for otherwise our Complaints of our misery would be Accusations of his Justice, & seem to asperse him with too great severity: but when we confess we have deserved all that we suffer, we do clear him and take all the blame upon our selves. He is merciful, and would spare us, but we are wicked and force him to punish us. We do so often abuse the fruits of the Earth by Luxury and Excess, that we constrain him sometimes to destroy them or withhold them, meerly to let us smart for our former Riot. Sin was the Cause of the great Flood in *Noah's* time (c), and is the Cause of this we now fear or feel. But the Sins of this Generation are greater than those of the old World, and yet the Punishment is far less; so that we may very truly say, that our Iniquities have deserved much more. The *Jews* in *Jeremiah's* time were to confess, that their Sins had withheld the appointed weeks of Harvest, *Jer. v. 25*. And the *Israelites* in *Samuel's* days did acknowledge (to God and to *Samuel*,) that they had sinned, before the Holy Man could pray acceptably for them, *1 Sam. xii. 19*. These Judgments are many times sent on purpose to bring us to see our Sins, and therefore we cannot expect they will be recalled, till they have done their Errand, and brought us to confess our Iniquities and Evil-deservings. But some will say, if we suffer justly, why then do we complain? or how can we ask Deliverance? I answer, we do not murmur, only (as Na-
ture

(c) Prior Diluvium
pertulit *Atas*,
ut mundaret aqua
crimina *Terra*.
Amb. hymn. ut sup.

ture teacheth) we desire Relief, yet withal we beg it with such Circumstances as cannot displease him, of whom we ask it. **We beseech** him indeed earnestly to send us better Weather, yet withal we do it **humbly**, and acknowledge we deserve that which we now suffer. We crave redress, but it is upon those Terms on which God hath promised this and all Blessings, even **upon our true Repentance**, which is the second particular. II. The Declaration of our Repentance: It is a very proper season for Repentance, when God is chastising us for our Sins, if our own Sufferings and the Calamities of all round about us will not make us relent, what can melt us? We are desperately in Love with our Sins, when we will not part with them, whatsoever we endure for their sakes; Almighty God is correcting us for our offences, and can we think he will cease his correction, if we go on in our Evil-doings, and sin under the very Rod? yet so

(d) *Scelera plagis
crescebant, ut putares
penam ipsorum crimi-
num matrem esse vitio-
rum.* S. Salv. de gub. l. 6.

it is sometimes (d). The Countryman complains of unseasonable Weather, and yet is as frequent in his Drunkenness, as profane in his Oaths, as notorious in his cheats and injustice, as ever he was before. The Court and the City, the Towns and Villages do all joyn in this Petition in a time of general Calamity, and yet there is no signs of Repentance among any sort of Men, and then no wonder if their Prayers be ineffectual; but let us be assured we must all perform as well as promise this Repentance, if we hope to be delivered in Mercy: *for we know, that God heareth not sinners*, S. John ix. 31. *And it is the effectual fervent Prayer of a Righteous man that prevaileth*, Jam. v. 16. Yea if we be so impudently hypocritical to say we do repent, when we do not so at all, the baseness of that Hypocrisie will provoke God to con-

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continue the Judgment and encrease our misery. Wherefore the Church hath so ordered this Petition, that unless we repent, we do not, nor cannot expect redress, that so our worldly interest which works more sensibly upon us, may put us upon that which will be for our Spiritual and Eternal good; and truly if we do not repent, it will not be a Mercy to remove the Plague of Waters: for alas! the better Weather and the greater plenty impenitent Sinners do enjoy, the faster they run to Destruction; whereas if God give us a Respite upon our Repentance, so that we may **receive the fruits of the Earth in due season**, we shall then be bettered by his Mercy, and make that right use of it which is mentioned in the next place.

§. V. **And learn both by thy Punishment to amend our Lives, and for thy Clemency to give thee praise and glory through Jesus Christ our Lord, Amen.**]

Mercy is well bestowed on a true Penitent, for it will produce these happy effects which are mentioned in the conclusion of this excellent Form. I. When they that repent reflect upon the misery of the **Punishment**, which they have suffered, it will teach them to sin no more, lest some worse thing happen unto them, *John* v. 14. Those Temporal Plagues are but little fore-runners of that dreadful and eternal Vengeance, that will shortly fall upon those, who will not be amended by these warnings, and those whom these floods cannot cleanse shall be drenched in the lake of Fire and Brimstone. Let us therefore pray, that we may take warning, and that these floods and excessive Rains, which have done so much damage to our outward Estate, may turn to the good of our Souls, and teach us to be afraid to offend so great a God. *Make O Lord (saith the Roman Office)*

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Office) the Scourge of this Element to serve the purposes of thy Mercy, that as we rejoyce in regard we were once regenerated by Waters, so we may have Cause to give thanks, that we are reformed by the means of Waters also, *Miss. sec. us. Ebor.* II. As the smart of the Punishment teacheth us amendment, so the Mercy of the Deliverance obligeth us to praise him that did relieve us, and if ever we did truly feel the weight of the Judgement, we shall easily and heartily give Praise to him, who took the load off from us. The Judgment hath taught us to fear God, and the Mercy will engage us to love him, and both will work together to make us his faithful Servants for ever hereafter; and then it will be happy for us we were corrected, when our Chastisement brings forth such blessed Fruit.

The Paraphrase of the prayer for fair-weather.

O Almighty and most dreadful [Lord God, who] being justly angry [for the Sin of Man] in an evil Generation [didst once] with an Universal Deluge destroy all that grew on the Earth, and [drown all] the Inhabitants of [the World, except] only Noah and his Family, being but [eight Persons,] whom thy Pity rescued from the common ruine; [And afterward] having made these Sinners an Example, thou, O Lord, [of thy great Mercy] to the succeeding Ages [didst promise, never to destroy it so] totally and miserably [again] by a general Inundation: Yet now these violent and lasting Rains would drive us into the like sad Expectations, but that we hope in thy Mercy: In confidence whereof [we humbly beseech thee] to restrain these immoderate showres and furious Waters; and grant [that although we] wretched creatures [for our Iniquities have]

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have] justly and [worthily deserved] to be thus punished by [a Plague of Rain] from Heaven above, and excessive floods [and Waters] on the Earth beneath; [yet upon our true Repentance,] which we here unfeignedly promise, we hope [thou wilt send us] a blessed Cessation, and give us [such weather, as that] all things may come to their maturity, and that [we may receive] all sorts of [the fruits of the Earth] in large Quantities, and [in due Season]; Which Mercy if thou please to grant us, we resolve to improve it to our Souls Good, for we will be wiser hereafter; [and learn both by thy Punishments,] which are inflicted for our Sins [to amend our Lives,] and forsake our Iniquities: [And] upon our Deliverance we will further learn [for thy Clemency] and pity [to give thee praise and glory] by acknowledging all thy favours to us [through Jesus Christ our Lord,] and only Mediator, [Amen.]

SECTION. IV.

Of the Prayers in time of Dearth and Famine.

§. I. **T**Hese Prayers are very properly placed next after those concerning Want and Excess of Rain, because Famine usually follows one of these two, and the fear of this is that which makes those to be so dismal; it may proceed also from other Causes, but it is most certain, that God is the Appointer of it, whatsoever be the means to bring it. Whatsoever be the second Cause, he is the first: For he makes Bread to grow out

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of the Earth, and he can hinder it when he pleaseth.

He it is theretofore, who threatens it to obstinate Sinners (e), and he is said, to call for a Dearth upon the Land (f), to intimate that Famine is one of his Servants, which cometh when he calleth for it; but this

is so evident, that it needs no further proof: wherefore our general Considerations upon this Subject shall be these three.

I. We will set down some remarkable Instances of grievous Famines, which God hath inflicted upon several Nations. Thus he chastised the Land of *Egypt*, antiently esteemed the most fertile Region in the World, and afterwards accounted the Granary of the *Roman Empire*. *Joseph. Bel. Jud. l. 5. cap. 11.* Yet there we read of a grievous Famine, *Gen. xli. 30.* continuing seven years together. Nor could the Fruitfulness of *Canaan* free the Jews from this Plague, when their Sins deserved it, as we see *2 Sam. xxi. 1.* *1 Kings xviii. 1.* *Lament. iv. 4. 5.* The *Heathen World* also hath in divers places suffered the like Calamity. Out of many Instances we shall select that Famine, which happened in the *Roman Empire*, under the cruel Persecutor *Maximinus*; which impious Prince had boasted, that since he had banished and destroyed the Christians, the Air was more temperate, the Earth more fruitful, and Corn more plentiful than before; whereupon immediately God sent a continuing Drought, which caused so intollerable a Famine, that

(e) Eusebius Eccles. Hist. lib. 9. cap. 17, 18.

the living scarcely were sufficient to bury the Dead (g). Yea the Christians also have frequently been scourged with this Rod for their Impieties. In the Reign of *Justinian* there was a general Famine, which was so great, that Mothers were forced

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forced to eat their own Children.

(b) *Sigebert* also mentions another

in his own time as grievous as the

former (i): But we need not look

so far off for Instances, our own

Nation affording us very many and very sad Examples

thereof. For though this our native Country be the

glory of all Lands, the Garden of God, and a Region

which outvies all the Kingdoms of the Earth for plenty

of all necessary things, yet he that maketh a fruitful

Land barren for the wickedness of them that dwell therein,

Psal. cxvii. 34. hath severely punished the Sins of this

Nation by want of food. In the 20th. year of King

William the Conqueror (to look no further back) there

was an extreme Dearth of all provisions : And in the

reign of King *Richard* I. there was a Famine which con-

tinued for three or four years together: In the 17th.

of K. Henry III. Men were forced through scarcity to

eat Horse-flesh, and the barks of Trees; and in the Ci-

ty of London alone, there were 2000 starved to death

at that time: In the 8th. of King *Edward II.* a misera-

ble Famine continued for three years, in which it is re-

marked, that the Prisoners eat up thole for very Hungry who were newly brought in amongst them. I

ger, who were newly brought in amongst them. It would be too long to mention those of later times, and

would be too long to mention those of later times, and
these may suffice to let us see we are not far from

there may induce to let us see we are not secure from
those calamities which our Ancestors have granted

those Calamities, which our Ancestors have smarted under, this will convince us that Famine may come

under, this will convince us that famine may come.

II. And when it doth fall upon us, it is one of the most terrible of all Judgments

(k). If we want our food but a

few hours, we are strangely im-

patient, but what then do we think

they endure, who dye by the tortu-

(b) Paulus Diac.
lib. xvii.

(i) Sigebert Chr.
An. 1095.

(b) Δίμῳ μέγιστον ἀλγὸν ἀνθρώποις ἔσθαι. Menand.

(l) Ἀρμὴν καὶ οἶκον
 ἡσυχίας δαΐειν. Prov.
 Graec.

ring hand of the most cruel kind of Death (l)? *They that be slain with the Sword, are better than they that be slain with Hunger, for these pine away*

stricken through for want of the fruits of the field, Lament.

iv. 9. No sort of Death more painful, nor more lingering than this, wherein Nature is made a Tormentor, and an Executioner to it self: No kind of Life more grievous than to be racked with an impatient Appetite, and to have nothing to allay it. The Life of such is worse than Death, for alas! how greedily do they desire and devour those loathsome things, the very Imagination whereof is enough to

(m) *with rugged hair
 pale face, and hollow Eyes.*

*Pin'd lips, black teeth,
 and every man espies*

*Her empty bowels
 through her close
 clapt skin.*

*And Ribs, which to the
 back were bended
 in;*

*No Belly did appear,
 but a deformed
 breast*

*Did seem to hang over
 her hollow Chest;*

*The wasted flesh did
 make her feeble
 joynts*

*Seem strangely great,
 and ugly in all
 poynts.*

Ovid. Met.

make us nauseate; yet to the hungry Soul every bitter thing is sweet, Prov. xxvii. 7. For Famine, as Antiphanes observes, makes all things sweet, but it self. Oh how sad a spectacle is it to behold hundreds of trembling, pale, famished Creatures, like so many walking Ghosts, or some of the Inhabitants of the Grave set loose, the Images of Death, and the Copies of that Picture of Hunger, which the Poet of old did draw (m): For Famine spoiles the beauty of Youth, and the comeliness of Old Age, it weakens the force of the mighty, and employs all the wit of the most prudent to procure a small relief. And if it do leave either Policy or Strength, they are by this dreadful fury made to become Instruments of violence

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lence (n) : For this will turn a City into a WilderNESS, and make a man prey upon those of his own kind with a Cruelty unknown to the most salvage Creatures. It spoils the management of Trade, and makes the rich a Prey to the poor, who are often by the necessity of Hunger put upon the most desperate designs ; which made the wise *Case* so unwilling to undertake to speake to the multitude, who were enraged for lack of Corn, and threatned the ruine of the City, saying, *It was very difficult to perswade the Belly, which wanted Ears* : And Solomon also informs us, that in this Case, the poor beareth not rebuke (o). And if any thing be yet wanting to express the Misery of this Judgment, we have a full Description of the aforesaid Famine in the days of *Maximinus* from the Pen of *Eusebius*, who might himself remember it, *Anno 314*. In the Cities so many daily dyed, that there was no room for their Graves ; In the Country and Villages many Houses remained utterly desolate. Those who brought their Children to the Market to sell for money to relieve their Hunger, dyed in the place before a Chapman came. Many searching for Herbs and Roots, meeting with those that were poisonous, eat them to their destruction. Ladies of good quality were forced to beg their Bread : And those who walked the streets, were more like Images than Men, their Visages black, their Eyes sunk into their heads, trembling and ready to fall as they went ; some so feeble that they were not able to ask an Alms ; others stretching out their hands to receive it, dropped down dead, ere they could take hold of it ; and if any of the richer were disposed to bestow his Charity, he was forced to desist, or be in danger to be prest to death with the multitudes and violence of the necessitous : Finally all the streets were

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full of dead Corpses, nor was there any to bury them, since the living expected every moment to dye themselves. Euseb. Eccl. Hist. l. ix. c. 8. It may be it is not yet come to this extremity among us, but how easy is it for the same God to bring the same Evils on us, since he hath either the same or greater Provocations by the Iniquities of this evil Generation?

III. Therefore let us fear, and fly to him with early and earnest Importunities, for none but God can relieve us, and Prayer is the only means to obtain his help. The Famine of *Israel* could not be averted but by the Prayer of *Elijah*. And that grievous scarcity in the days of *Mauritius* was at length allayed by the devout Celebration of *St. Gregorie's* Litany, though in the first recital thereof 80 persons of the Company fell down dead. *Paul. Diac. l. 18.* And the Oracles of the Heathens advised them to apply themselves to their God's in this Calamity: for when the *Arcadians* were afflicted with a severe Famine, the Oracle told them it was for neglecting the worship of *Ceres*, whose Rites being restored, the Evil was stayed. *Pausan. in Arcad.* The Eastern Churches put this into their Prayers in time of Drought, the usual Cause of Famine there. The *Latines* have an Office peculiar for it: And that the Protestant Churches make use of the same remedy is evident from what is recorded in the Life of the famous *Bullinger*, who in a time when the *Tigurine Church* was visited with extreme Famine, prevailed with the Senate to appoint, that there should be solemn Prayers and Processions through the City and the fields every third day, till the Evil were removed. *Melch. Adam. vit. Bul. an. 1571.* So that our Church hath many Presidents, and great reason to compose these excellent Forms, to which there is nothing wanting but a devout heart to present them, as will more expressly appear by the ensuing Tables and Discourses.

The

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The Analysis of the First Prayer.

§ II. This Prayer hath three Parts.	1. A Commemoration of God's	1. Gracious Nature.	{ O God, Heavenly Father.
		2. His Universal Providence.	{ Whose gift it is, that the Rain both fall, the Earth is fruitful, beasts increase, and Fishes multiply,
	2. A Petition for our selves,	1. For Pity of our Misery	{ Behold, we beseech thee, the afflictions of the People,
		2. For a Deliverance, intimating	1. Our Distress. { And grant that the scarcity and dearth,
			2. The Cause of it. { Which we do not most justly suffer for our Iniquity,
			3. The Cure of it. { May through the goodness be mercifully turned into cheapness and plenty,
	3. The Motives to enforce it,	1. The love of Christ.	{ For the love of Jesus Christ our Lord,
		2. Our own gratitude.	{ Communion with thee, and the Holy Ghost, be all honour and glory now and for ever. Amen.

A Practicall Discourse upon the first Prayer.

§. III. **G**od heavenly Father, whose gift it is that the Rain doth fall, the Earth is fruitful, Beasts encrease, and Fishes multiply.

It is our Saviour's observation, that if a Child ask bread of its earthly Father, he cannot deny it to him, *Luke xi. 2.* How much more may we be sure to prevail, who in like necessity go not to Man, but to God, not to an Earthly, but to an **Heavenly Father**? Our mortal Parents sometimes cannot help us, and it may be in this time of scarcity have not enough for themselves; but our Heavenly Father is always provided, for of **his gift** all the store in the world comes: so that we may justly say with the starved Prodigal, why do we perish with Hunger, when there is Bread enough in our Father's house? *Luke xvi. 17.* Moreover, as his Relation to us may encourage us, so also may his universal Power and Providence. If the Earth be dry he can command the Clouds to water it, if it be barren he can make it fruitful; if there be want of any other provision he can supply that defect when he pleaseth. He first replenished both the Earth and Sea with all sorts of Creatures, and appointed them to be our food, *Gen. ix. 3.* And for our sakes he makes them multiply; wherefore, when we suffer for want of these things, we must go to the first Author and great Dispenser of them, remembring how freely he gave them to us at first, and how able he is to supply our wants of them for ever after. And when we lay the Providence and Mercy of God for our foundation, we may chearfully build our ensuing Petitions on them: for so the Greek Church prays, *Thou that coverest the Heavens with Clouds, and perpestest Rain for the Earth,*

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Earth, send thy Mercy to us, &c. — Thou that bringest forth fodder for the Cattel, and green herbs for the service of Man, save both Man and Beast which cry unto thee, Euchol. in siccit. p. 775. The Argument is the same as in ours, though the phrase be different. And doubtless we cannot heartily call upon God in our wants, unless we fully believe his Providence; for, as Cicero well notes, those Philosophers, who denyed God's peculiar Providence in these things, took the ready way to banish all Religion out of the World, and to withdraw all men from divine worship (p): In which nothing makes us more serious and constant, than the believing his Providence, and a sense of our own dependance thereupon, which if we can obtain, it will be the best Preparative to the following Petition.

(p) *Sin autem Di
neque possunt nos ju
vare, neque volunt —
nec est quod ab his ad
hominum vitam per
manare possit quid est
quod ullos Deis immor
talibus cultus, hono
res, preces, adhibea
mus, Cicero de nat.
Deor. lib. 1.*

§. IV. **B**Ehold, we beseech thee, the afflictions of thy People, and grant that the scarcity and dearth, which we do now most justly suffer for our Iniquity]

The former Part of this Petition doth represent our Misery, as well under the general title of Afflictions, as by the special Character of dearth and scarcity; the latter part doth declare the Iniquity, which is the Cause: so that it is not unlike that Prayer of David, look upon my Adversity and Misery, and forgive me all my Sins, Psal. xxv. 17. And doubtless want of necessaries for our Sustenance, and Famine are very sad afflictions, when men eat their Bread by weight, and drink their Drink by measure, when the Children cry for food and are not satisfied, and many men die for want, or live a Life worse than

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than Death, yea the very beasts of the field mourn and dye for Hunger. Surely (if ever) it is then time to cry mightily to God. He seems to turn away his face in anger from us ; but we must call so loud, and so earnestly that he may cast one gracious look upon us: for if he see us in this Distress, his bowels cannot but yearn upon us. *We beseech thee, O thou Creator and preserver of all things, Have mercy upon us : O Lord, have mercy upon us—behold the Birds are in Distress, the Beasts cry unto thee for hunger. Regard the tears of Infants, the complaints of Youth, the miseries of old Men, the helplessness of Orphans, the distress of Widows, and the supplicating voice of all thy People ; as the Eucbologion doth elegantly describe this Calamity.* But we must together with this complaint of our misery also make a Confession of our Sin : For famine is threatned to a sinful People, and is always a scourge for a wicked Generation ; and God expects we should do him so much Justice, as to confess he is not angry

(q) *Hanc peccata
famem nostra merentur.*
hymn. Ambros.

(r) *Τὸν πλεὺ οὐ
ὄντες ἡμῖν ἔδοχα
ἀνηλώσαμεν ἐν ἀ-
συντεία. Eucbol. Can.
Supplex.*

without a Cause (q): And if there be some particular Sin at which this punishment aims, we must acknowledge that also, as the Greek Forms do *The abuse of plenty* (r), which is one of the most usual Causes, and most just occasion of Famine. If we take too much of God's good Creatures, 'tis but just we should know what the want of them means. If we abuse our plenty to pamper our Lusts, 'tis likely we shall shortly want wherewith to supply our necessity ; and they that scorn and trample upon mean, but wholesom fare, shall feel what it is to lack a bit of bread. The *Talmud* saith there is an Angel of the Crums, whose Office it is to punish those with want who wilfully wast their Bread, *Talm. tract. Cholin. cap. 8.* Whatsoever the Sin be, I hope the severity and smart of
this

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this punishment will make us bewail it, and warn us, that we do not commit such Evils any more.

§. V. **W**Ap through thy goodnes be mercifully turned into cheapnes and plenty, for the Love of Iesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory now and ever, Amen.]

The property of Contraries is, that they become one anothers Cure; whereupon we who have suffered by *scarcity* and *dearth*, do pray to be relieved by their contraries, *cheapnes* and *plenty*. When all sorts of Provisions are scarce, they are also then very dear; and when the Cities are impoverished by the decay of Trade, and the Country by the loss of its expected Harvest, then we are least able to give, and yet then the price of all things is most excessive, to the utter ruine of many poor families: so that we beseech the Lord, that he will send such plenty, that all necessaries may be cheap and easie to be purchased by those that stand in need. There are some persons it may be so full of Mony, and so well stored with all sorts of provisions, that they can scarce heartily say this Prayer; because they feel not what the poor endure, and are hardened by the hopes, and the advantage of selling their stores at dearer Rates, and for this Cause, it may be, secretly with the Dearth may continue: But these men are become barbarous by their Covetousness, which hath devested them of humanity as well as Christian Charity. What is more inhumane (s) than to desire or delight in the miseries of Mankind for our own private gain? What more impious than to make Merchandise of the judgments of God & the Calamities

(s) *Inhumanum est ex pauperum calamitatibus sibi ipsi redditus exco- gitare. Basil. in Psal. 15. Nunquam alienis necessitatibus miserum sibi conferatur pecunie augmentum. Jul. Firmi. in Mathel.*

of

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of Men? We may be confident such a cruel Avarice shall not go unpunished. Wherefore let us all desire the Common Good, and heartily pray for cheapness and plenty, what ever our Circumstances be, and then we shall gain the love of God, and shew our selves truly Christians. Now we have here some Motives annexed to this Petition, that it may be more likely to prevail. The first is taken from the **goodness** of the Father, of whose power and ability we heard before: We know he can help us, and we **beseech** him of his **goodness**, that he will **mercifully** do it: His Goodness is communicative, and inwardly moves him to do good to those in necessity, and such we are now, so that we hope it will interceed for us: our Famine is caused by his suspending that usual blessing, which of his goodness he is wont to give to all things, and now we entreat him to let his Mercy run into its accustomed Channel. Secondly, we plead also through **the Love** of God the Son, an Argument taken out of St. *Ambrose* his Hymn on this occasion: *O Christ, favour them whom thou hast bought.* We hope the Father will not cast them off, whom the Son hath redeemed; nor the Son forget those whom he hath purchased so dearly. If Jesus had not loved us, he would not have dyed for us; and if he love us, the Father will love us for his sake, and pity us as we are his: he will not suffer those to perish for lack

(t) *Aeternæ Genitor,
gloria Christo
Semper cum genito sit
tibi sancto
Compar Spiritui, qui
Deus unus
Pollens perpetuis in-
clytæ sæclis.
Hymn. Amb. Tom.
V. pag. 360.*

of Bread, for whom Jesus hath procured a right to the Kingdom of Heaven. Finally the whole prayer is concluded with a Doxology taken almost *verbatim* out of the aforesaid *Ambrosian* (t) Hymn, which ends in the same manner. And it is very fit we should glorifie God in the very fire, to shew our hope in his Mercy, and

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and our Expectations of Deliverance. We have some blessings yet to praise him for, and having now made our Prayers we are in good hopes of relief; wherefore we must even now begin to bless the Father who feeds us, the Son who interceeds for us, and the Holy Ghost who comforts us: And if we do this with Faith and Sincerity, it will be a means to obtain the Blessings, which we desire; for God is not wont to let us praise his Name in vain.

The Paraphrase of the first Prayer.

O God, to whom should we fly in this our extreme necessity, but unto thee, our [heavenly father,] who hast made us and sustained us hitherto, by [whole gift it is that] the Clouds distill their dew, and [the rain doth fall] in sweet and pleasant shows, whereby [the Earth is fruitful,] yeilding both grain and grasse in great abundance? Thou providest for brute Creatures: by thee the [beasts] of the Earth are fed, and do [encrease; by thee the fowls of the Air, [and fishes] in the Sea do [multiply] and all for the food and nourishment of Mankind: Wherefore, O Lord, who hast such infinite Power to help us, [behold] and pity, [we beseech thee, the afflictions] which hunger and want have brought upon so many [of thy People,] who were wont to be the Objects of thy peculiar love and care; Oh help us, [and grant that the scarcitie] which punisheth the rich, the intollerable prices [and dearth] which pincheth the poor, and this Famine [which we do now] most sadly complain of, and yet [most justly suffer for our] former abuse of plenty, and all other kinds of [iniquity]: Grant, O Lord, that, since we now repent, our want [may by thy goodness] and Compassion [be mercifully] and speedily [turned into the angels

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nels and plenty] of all necessary things. And though we have no merit to deserve so excellent a favour, yet we beg it [for the Love,] which we have from, and the kindness thou shewest us upon the account [of Jesus Christ our Lord,] by whom we were redeemed, and therefore [to whom, with thee] O Father, our Creator [and the Holy Ghost] our Comforter, even in our deepest Distress we desire may [be] ascribed [all honour and glory] by us on Earth [now], and by Saints and Angels in heaven for ever [and for ever.] Amen.

Of the second Prayer in time of Famine.

§. VI. **A**Lthough both these Prayers relate to the same subject, and aim at the same end: Yet there is difference enough between them to secure them from the censure of being either of them needless or Tautology. The former is most proper to be used, when the judgment is in a lesser degree; this when it is come to the height, as it was in the time of *Elisha*: That Prayer is most agreeable to a Famine coming by unseasonable weather, and the more immediate hand of God; but this when it is the effect of War, and comes by the hand of Man; for such was the *Samaritan* Famine here instanced in, and this Form supposeth us to be punished with like adversity: So that we shall premise something concerning this kind of Famine here. War is very often an occasion of Dearth and Scarcity; first, in the Country; secondly, in Cities and besieged places. In the Country, which is the seat of War, there is commonly a great want of Provisions, not only by the reason of that which a multitude of Souldiers eat, but because they do destroy or take away the fruits of the ground: so did the *Midianites* in *Canaan*, *Jud. vi. 3. 4.* giving the *Israelites* leave to sow, and coming up at Harvest.

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vest-time carried away the profits: so did *Alyattes* King of *Lydia* spoil the *Milesians* for eleven years together (u): And this is that of which the Shepherd *Melibus* complains in *Virgil*, *Eccl.* 1. (w): And so that terrible Army which *Joel* threatens, chap. ii. 3. was to scourge the Jews, before whom the land was as the Garden of Eden, and behind them a desolate Wilderness.

'Tis true, *Diodorus Siculus* saith, that the *Indians* in all their Wars spared the Husbandmen, and their labours, as being men taking pains for the common Good.

(x). And such a Law there was among the *Corinthians*, saith *Plutarch*. *Cyrus* also professeth, that he observed this Rule in all his Wars, as *Xenophon* relates (y). And so did the *Gothish* Prince *Totilas* spare the *Italian* Peasants, and encourage them to follow their Husbandry securely (z). But these are rare Instances; and though it be very just, yet it is seldom done by those whose Swords give the Law: these do commonly either kill and spoil the poor Countrymen, or else so affright and

discourage them, that they leave the ground untill'd; from whence grievous Famine did ensue in *Italy* in *Belisarius* his Wars, *P. Diac. lib.* 17. And the like hath happened in our neighbouring Countries as well as in our own. But secondly, the severest Famines of all are those, which War brings upon besieged places, such as was in *Samaria* here mentioned, of which we shall speak more on the ensuing Prayer, having first presented a Scheme of the Method thereof.

(u) Herodot. in Clilo. lib. 1. 17.

(w) Impius hac tam culta novalia miles habebit?

Barbarus has segites — — — en quis consecrimus agros.

(x) Τὸς περὶ τῶν γεωργῶν ὄντας ἐ-
ῶσιν ἀπλαβεῖς, ὡς
καὶ νῦν ὄντας ἀπάντων
εὐεργέτας. Diodor.
Sicil. l. 2. de Indis.

(y) Xenophon. In-
stit. Cyr. l. 5.

(z) Agricolis inte-
rim per omnem Italiam
nihil mali intulit, sed
jussit eos ita ut soliti
erant terram perpetuo
securus colere, modo ad
ipsum tributa perfer-
rent. Procop. Goth. l.
3. de Totila.

The

The Analysis of the Second Prayer.

§. 2. This Prayer hath two Parts.	1. A Commemoration of a great deliverance, noting,	1. The Author and the time.	{	A God, merciful Father, who in the time of Elisha the Prophet
		2. The place and strangeness of it		Did suddenly in Samaria turning great scarcity and dearth into Plenty and Cheapness:
2 A two-fold Request.	1. In order to the time present.	1. Supplication for mercy.	{	Have Mercy upon us.
		2. Confession of Sin.		That we, who are now for our Sins punished with like Adversity,
		3. Petition for deliverance.		May likewise find a seasonable relief.
	2. As to the time to come	1. Desiring plenty:	{	Increase the fruits of the Earth by thy heavenly Benediction,
		2. And Grace to use it well in respect,		And grant that we receiving thy bounteous Liberality, may use the same to thy Glory,
1. Of God:		To the relief of those that are needy,		
2. Our Neighbour:		And our own comfort, through Jesus Christ our Lord.		
3. Our selves.		Amen.		

A Practical Discourse on this Prayer.

§. VIII. **G**od merciful Father, who in the time of Elisha, the Prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness.]

Amongst all the Famines recorded in any History, there have been none so terrible and outrageous as those of besieged Cities. And this which is here mentioned, when *Benhadad* had blocked up *Samaria*, *An. Mund.* 3508. in the Reign of *Jehoram*, the Son of *Ahab*, was equally remarkable for the fury of it, whilst it remained; and the wonderful removal thereof. The *Samaritans* were fallen to worship strange and forbidden Gods, and they are forced to eat strange and forbidden food (a); they are constrained to satiate their hunger with the vile flesh of Asses, which the Law prohibited, *Lev. xi. 3.* And it was but few whose purses could extend to this costly fare neither, the very head of this contemptible Creature being sold for eighty shekels, which far exceeds the Rates of the same dish, which *Plutarch* saith was sold once in the *Persian Army* in a great Famine for sixty *drachmas*, that is, above forty shillings of our money, and gives credit to *Pliny's* Relation of a Mouse at *Casalinum* (when *Hannibal* lay before it) sold for 200 pence, *Valer. Max. l. 7. cap. 6.* But the poorer *Samaritans* were glad to eat the macerated Pulse, which were taken out of the Corps of those Doves, which could fly abroad into the fields to seed, about the fourth part of a quart of this sorry cheer being the purchase of five shekels. And the records of all

(a) *Mutatur religio, queratur & esca. — ut enim alienum est quod colitur, ita alienum est quod contra regulam esuritur.* Aug. de temp. serm. 3.

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Ages give us divers Parallels: The *Athenians* besieged by *Sylla* boiled and eat their old shoes; the Souldiers of *Perellina* in *Italy* eat the Leather off from their shields before they would yield to the *Carthaginians*: Dogs and Horses, Cats and Vermine have been the best food of many in this Case, and of some of those in our Fathers days, who held out some strong places in the Quarrel of our blessed Martyr King *CHARLES*. The Famine of *Saguntum* was so intolerable, that the survivors chose to burn themselves in a great fire made on purpose, rather than endure it. But the saddest Circumstance of this *Samaritan* Famine was the Mother's eating her own Child, 2 *King*. vi. 29. Which though it were so inhuman that we shrink at the very mention; yet the direful hunger of besieged places hath forced the necessitous thereunto. The Inhabitants of *Calaguria*, shut up by *Cn. Pompey*, began to eat their Wives and Children. *Plut.* And the *Roman* Ladies themselves devoured their own Children, when besieged by *Vitiges*, the *Gothish* King, as *S. Datius* Archbishop of *Milain* relates. *P. Diacon.* l. 17. And *S. Augustine* affirms, that he had not only heard of this bar-

(b) *Quod malum aliquoties accidisse & vetus testatur historia, & nostrorum temporum infelicia experimenta docuerunt. Civ. Dei l. 22. c. 20.*

barous eating Children often, but known it in his own time (b); and in the Sermon of his above-cited, he thus sets it forth. *Alas! how hunger makes them devour their Piety, and change their own off-spring into food! the cruellest Parricide must be committed, before they can have this horrid feast—Take, O unhappy Mother, thy wretched Son into thy bowels, that lately sprung from thence, and be the Grave and Monument to thy own Child, &c.* *Serm. de temp.* 3. But I will not enlarge on this sad Subject, only if it be any ease to our Sufferings to hear of others in a more de-

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deplorable Condition, we may read the History of that cruel Famine which raged in *Jerusalem*, when *Titus* did besiege it (c), and God avenged his

Sons blood upon them; for there we may see, that whatsoever Calamities of this kind have been endured by all the Cities in the World,

(c) Euseb. hist.
Ecccl. l. 3. c. 6.
Joseph. bell. Ju-
dak. l. 6. c. 11.

were all united and acted at once on that sad Theater, which was the Epitome of all the miseries under Heaven. This then hath been the Case of others, and may be ours. But God delivered the poor *Samaritans* as speedily as abundantly: for *Elisha* prophesied that within twenty four hours space ten quarters of Wheat-flour should be sold for the late price of one Asses head, and ten Bushels of Barley for the same Rate, which they had given for half a pint of Pulse. And though this seemed incredible, yet it was accomplished, for the next day all the provisions of the *Syrian Army* (who were fled away affrighted with a divine terror) being brought into the City, relieved all the people at an easie price, except that disbelieving Noble-man, who saw his Infidelity confuted, but lived not to have his Hunger allayed, thereby to teach us not to despair though our Extremity were as great.

§. IX. Have mercy upon us, that we, who are now for our Sins punished with like Adversity, may likewise find a seasonable relief.]

S. Paul saith, whatsoever things were written afore time, were witten for our learning, that we through Patience and comfort of the Scriptures might have hope, *Rom. xv. 4.* And that is the use we must make of this Example. We have heard how grievously the *Samaritans* suffered, and that should learn us patience; we perceive how wonderfully they were delivered, and that may give us

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comfort and hope. It ought to encourage us to pray for Mercy; for our God is the same, as able and as willing to deliver now as then: wherefore we say, **Have mercy upon us.** Are we Sinners? So were they, and perhaps in the same kind; if *Samarita's* sins were the same with her Sister *Sodom's*, as is intimated, *Ezek. xvi. 46. viz.* Pride, idleness, fulness of Bread and uncharitableness, they were as like us in Sin, as we are now to them in punishment; for our Famine is either like theirs in the occasion, as being a consequent of War; or else it is like it in the degree, that is, a very grievous one. Yet it pleased God to have mercy upon them, and therefore we may hope he will pity us also. He sent them a speedy and seasonable, a large and plentiful relief, and who knows but he may send us the like? I doubt not but any relief would be welcom, whensoever we can obtain it; but if we be reduced to desperate extremities, we may be allowed to be importunate for speedy Supplies, because if they linger we may perish ere they come, and that would be like a Pardon after the Execution: But our God, who gives so willingly, we hope will give it soon, and that will double the kindness, as our Case now stands. But together with our Importunity

(d) Τὴν ὀργὴν πα-
σχάμε τὴν χάρι' ἡ-
μῶν σωθῆς ἐν ἐχθρί-
σιν ὀργαίως. *Euchol.*
p. 772.

(e) *crescit famis*
quotidiè penâ, quia
quotidiè crescit &
culpa. Aug. de temp.
ser. 3.

we do here also confess our Sin; as the Eastern Church also doth (d), and if we do it sincerely we may hope for Mercy; but so long as our Sins encrease, we cannot fairly expect our Famine should decrease. It was a foolish Custom of the *Pagan Grecians* to make a scourge to whip this Judgment out of their houses, saying, *Go out Famine, come in plenty.*

We must drive Sin out of our hearts and forsake it, and then God will drive away the Famine, which our Sins have brought upon us.

§. X.

§. X. **I**ncrease the fruits of the Earth by thy heavenly Benediction, and grant that we receiving thy bounteous Liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.]

If our necessities and circumstances be such, that nothing below a Miracle can relieve us, we must not prescribe a Method to divine Providence, but leave the means to the choice of his Wisdom in this present Exigent; but with respect to the future and the regular means of Supply, we may point out to that, desiring to be better provided against another year: And here we must consider, that we acknowledge **the fruits of the Earth do encrease by his Heavenly Benediction:** not the fertility of the soil, the influence of the Sun, nor the descent of the Showres can make them grow without his blessing; wherefore all that we reap at Harvest is here called **his bounteous Liberality**, *who openeth his hand, and filleth all things living with plenteousness*. Since then all our plenty is from him, we must pray to him to give us Grace to use it well, lest we should abuse these gifts to the dishonour of the Giver. Famine is grievous, but plenty is dangerous, for it makes men apt to forget the God which sends it, *Deut. 8. 12, 13, 14.* Nor is there any time more seasonable to learn how to use Plenty, than when we have felt what it is to want it. Now therefore we are here admonished, that if ever God shall again restore us to our former abundance, that we use all those good things,

I. **To the glory of God**, that is, to make us more frequently mindful of him, and more heartily thankful to him: They must shew us our dependance on him,

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and excite our gratitude, and engage our Obedience to him, the more he gives us, the more freely and chearfully we must serve him.

II. We must use them to the relief of those that are needy: for what we freely receive, we ought to give freely. Besides God hath now taught us by sad experience what hunger and thirst are: we now know, what the poor man feels, who in his need begs for a bit of Bread; so that now he expects, we should be more apt to pity them, and more ready to relieve them. Whilst we sate at our full Cups, and overloaded Tables, we were strangers to the pangs of an hungry Soul, and he that saw us despise their misery, took away our plenty to discipline us into Compassion: wherefore if ever we enjoy our former varieties, we must beware we be not uncharitable still; and while the scarcity remains, if we give a little out of that little which we have, it will (like the Widows Cake to *Elisha*) make our little last longer, and cause the Famine to cease sooner. Sure I am *S. Basil* complains, that all the Churches Litanies and Prayers in time of Famine were

(f) ὁ ἀνὴρ τῶν
ἀποδιδόντων. ἡ γὰρ
ἐκείνη πρὸς τὴν ἀρετὴν
διασχεδοννομένη ἔδει
γὰρ ἡμεῖς τῶν ἀξί-
ωντων ἡκούσαμεν. *Bas-
il. Orat. in Fam. ex
siccit.*

not heard by God, because none did hear the cry of the poor (f) It was our unmercifulness brought this Scarcity upon us, and before it will be removed those that have any thing must begin to shew pity to their Brethren, that God may pity us all.

We must have no vanities nor superfluities in such a time especially, nor may we let a poor Creature starve, who might have been kept alive out of our unnecessary expences or store; and if we will begin to practice this compassion now, we shall more easily do it afterwards, and we shall the sooner prevail with God to bestow upon us wherewithal to act according to our desire.

III. The

thou dost relieve us; but [that we receiving] all our abundance, as from [thy bounteous Liberalitie map] remember it is our duty to [use the same: In the first place [to thy glory,] even so as to make us more obedient and thankful unto thee, the giver of them: And also more forward to give [to the relief of those] our poor Brethren, [that are needy] and miserable for want of succour: [And] lastly, that we may learn to be more sober in employing them [to our own Comfort] and health. Lord, if thou please to give us plenty, thus we will use it by the help of thy grace; hear us therefore in our extremity [through] the merits and intercession of [Jesus Christ our Lord] and only Saviour. Amen.

SECTION V.

Of the Prayer in time of War and Tumults.

§. I. IT is truly observed by the elegant *Arnobius*, That if all men would listen to the salutary and peaceable decrees of *Jesus*, and not arrogantly prefer their own Opinions before his admonitions, the whole world e're this, turning their swords into plough-shears, would have lived in a pleasant tranquillity, and combined together in inviolable Leagues of blessed amity, *Arnob. adv. Gent. l. 1.* The Rules of Christianity are inconsistent with all kind of War, but such as is undertaken for our just and necessary defence, and the Church daily prays against it in her Collects and Litanies, and all good men do heartily wish there were no such thing in the World: But alas! offences will come, and our Sins do many times
cry

cry louder than our Prayers, which are made to prevent this Evil, and then the Sword is made the Instrument of Gods Vengeance, though managed by the hand of men. Now when we are thus punished, the next remedy is to try if we can by Humiliation and Prayer remove that which we could not prevent. If it be a forreign Enemy, it is called War, if the Opposers be domestique Rebels, it is stiled a Tumult, but in both it is our duty to assist our Prince, and by our Prayers as well as our endeavours seek his and our own Peace and safety; and that we may do this more heartily, let us according to the former Method, consider,

I. The *Miseries* of War, which are so many and so great, that *David* chose a raging Pestilence rather than to endure the lash of this fury, 2 *Sam.* xxiv. 14. The Original thereof, as the Poets say, is from Hell, from whence it is sent abroad into the World, armed with a thousand arts of Mischief and Destruction, *Erasm.* adag. chil. 4. cent. 1. But the true Original is from the evil Dispositions of Men, the desire of hurting, the Cruelty of revenge, the implacableness of malice, the fierceness of rebelling, and the thirst of bearing rule; so *St. Augustin* reckons up the Causes of War. And what are the effects thereof, the Tragical records of all Nations can witness in bloody Characters. Of the miseries of Famine by the destruction of the Country, and besieging of Citys, which are the Consequents of War, we have spoken before; but now we shall add, that injustice and oppression do always attend even the most moderate Wars: Commanders are Arbitrary and scorn the Laws, Inferiors are insolent and fear no punishment, and all of them are rapacious (g) and deaf to Complaints. *Cainus Marius* told such as petitioned him to do them Justice, that he could not hear the voice of the Law

(g) *Nulla fides, pietasque viris qui castra sequuntur*, Luc. 1.

for

for the clashing of Weapons. And *Pompey* told another that he could not think of the Laws, being in Armor (b): And military men are so

(b) 'Ου τὸν ἀν-
τὸν ὅπλων καὶ νόμων
καίρεν εἶναι, *Plut. vit.*
Cæf.

accustomed to violence and rapine, that Custom hath made it seem to be no Crime, and plunder is oftentimes esteemed their privilege or

reward. Hence it is that the Seat of War is always impoverished; and when one told *Antisthenes*, that many poor people were taken away by War, he answered, that War makes more poor, than it takes away. *Stobæus* Serm. 48. Those indeed, who have the largest fortunes, are the most exposed, nor do they enjoy any thing but at the Mercy of a domineering and lawless Martialist; for they must call it their own no longer, but till he shall command it who hath more force. Oh how evident are the foot-steps of this wasting Monster! we may trace it, and find houses without Inhabitants, and Villages in flames, stately Palaces demolished and buried in their own ruins, fair Cities sacked and rifled, holy Temples profaned, and consecrated things seized by bloody hands; we may hear the shrieks of affrighted Women, the cries of helpless Children, the Lamentations of the Fatherless and the Widows; and we may see the tears of those that are spoiled and undone, while the insulting men of Iron are merry and unconcerned, and can make the miseries of others their sport and triumph, and esteem them their advantage and felicity. To this account we may add the innumerable slaughters of a bloody fight by Sea or Land, in which a brutish and barbarous Rage cuts off those in one day, which with infinite cost, pains and care have been many years in bringing up: yet they all fall together without distinction of Age or Sex, quality or endowments; the blood and the fire, the smoke and the noise, the Cries of
the

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the wounded, and the groans of dying Persons are terrible to all, but those whom an Extasy hath made desperate and insensible; and besides a pious man considers the deplorable mischief of those, who are surpris'd in the midst of their Sins, and finds too just cause to fear, that they who commonly live so loosely, and die so suddenly, do die at once a double death, and fall into a sad eternity. And now who is there, that sees and hears all these miseries, and it may be feels some of them, who can forbear lamenting the Calamities of that place, where this devouring Fury reigns? Who can withhold his tears from quenching these flames? Who will not pray heartily, that his Prince, his Country and his Friends may be freed from this Evil?

II. And this is our wisest course, because God alone can help us in this Case also. Multitude of Souldiers, and store of Ammunition, wealth and policy, conduct and discipline do well; but *Solomon* had observed, *the batel was not always to the strong*, Eccles. ix. 11. but *God is the Lord of Hosts, and the God of Battel, he is that Man of War*, Exod. xv. 3. *who getteth the victory alone by himself*: Psal. xcvi. 1. *and whatsoever side he takes doth conquer. He maketh wars to cease in all the world*, Psal. xli. 1. *and it is all one to him to save by many or by few*, 2 Chron. xiv. 11. *Abraham's* three hundred Servants with a few Associates conquered four Kings, *Gen. xiv. Gideon* with the like number slew an host that was almost innumerable, *Judg. vii. Jehoshaphat* with a handful of Men triumphed over a very great and puissant Army, 2 Chron. xx. So that if God be for us, who can be against us? If he be on our side, we shall be victorious, or at least safe; which if we do believe with a confidence equal to the truth of the Proposition, and the frequent Experiments, which have confirmed it, we shall make it our care to gain his Favour in the first and principal Place. For,

III. All

III. All Nations have made their Addresses to Heaven for aid in this Case : *Moses* prayed all the while that *Joshua* fought with *Amalek*, and the Victory is ascribed rather to *Moses* his Devotion than to *Joshua's* arms. *Exod.* xvii. 2. *Saul* durst not set upon his Enemies till he had made his Supplication, and because he might not then pray without a Sacrifice, he chose to be his own Priest rather than to want so necessary a Preparation, *1 Sam.* xiii. 12. The holy and fervent Prayers of *Asa*, *2 Chron.* xv. 11. *Jehoshaphat*, *2 Chron.* xx. 6. and *Hezekiah*, *2 Kings* xix. 5. did subdue their Enemies without many strokes. So that it is no wonder, that *Solomon* supposed the People would alwaies seek to the Lord for his aid in the time of War, *1 Kings* viii. 44, 45. For the very Heathens addressed themselves to such Deities as they had on these occasions, and offered costly Sacrifices to oblige them to give their Cause success : The great *Scipio* begun no enterprize in War, till he had first gone up to the *Capitol* to worship ; and this made the barbarous *Rhadagisas* so confident of Victory, because he constantly honoured the Gods with large oblations ; but Instances are needless, where Examples are so obvious and so many. To come therefore to the Christians, besides their daily Prayers for the Emperours and their forces, as well the Eastern as the Western Church had peculiar Offices in time of War, out of which we shall select sometimes that which is most pertinent to our purpose. When *Sicily* was invaded by a cruel Enemy, *St. Gregory* gave this Counsel to the Bishops thereof, *I exhort you Brethren, that every week on Wednesdays and Fridays, you appoint the Litany without fail, and that ye implore the help of the divine Protection, against the incursion of the Barbarians cruelty.* *Greg. Epist.* lib. 9. Ep. 45. *Eusebius* also remarks, that *Constantine* the Great was wont to spend some time in private

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vate Prayer in his Tent, before any fight began (i). Yea he himself did teach all his Souldiers an excellent Form of Prayer in *Latin* (their native Tongue,) making them say it every Lord's Day, and causing it to be repeated in Divine Service:

In imitation of which pious Precedent the religious *Theodosius* in his Expedition against the Tyrant *Engenius* spent much time in most fervent prayers to God, and as *S. Augustine*

(k) saith, *He overcame his very strong Army rather by praying than fighting*; for a vehement wind rose, which blew back the Enemies darts upon their faces, and made them unable to sustain the charge (l). The Emperour *Mauritius* also spent a whole

night in private Prayer before he went to battel, and the next day he and all his People made Prayers and Litanies, and armed themselves with the Sacrament. *Simocatta* lib.

5. c. ult. Yea *Salvian* assures us, that the King of the barbarous *Huns* also spent the night, before he joyned Battel against the *Romans*, in Devotions (m), and thereby got the Victory: And when *Victorinus*, a certain Priest, complained to *St. Augustine* of the prevailing of the *Barbarians*, he adviseth him, and all pious People, to pray to God for Deliverance (n): And when Count *Bonifacius* went to the Wars, he desired the Prayers of the same *St. Augustine*, and by his Prayers he

(i) Συνοδὸς ἐφ' αὐτῷ πρὸς τὰς μάχης, σκληροπορεύοντι, ταῖς πρὸς θεὸν εὐχαῖς τὴν σφοδρὰν ἀντίθεσιν οὖν. Conf. l. 2. c. 4.

(k) Contra ejus robustissimum Exercitum, magis orando quam feriendo pugnavit. Aug. Civ. Dei l. 2. c. 26.

(l) O nimium dilecte Deo, cui militat aether. Claudian.

(m) Prinsquam pugnam manu capesseret, supplications pugnavit. Salv. de gub. Dei lib. 7.

(n) Plangenda sunt hec, non miranda, & exclamandum ad Deum, ut non secundum merita nostra, sed secundum misericordiam suam liberet nos. Aug. Epist. 122.

returned

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returned a Conquerour, *Epist.* 193, 194. I am the larger in these Instances to confute this Atheistical Age, which usually makes so slight of this kind of Religious Preparation, which hath been found as useful as the greatest forces in order to a Victory: so that I hope this will help us to say this Prayer with more Devotion, whose more particular Explication follows.

The

The Analysis of the Prayer in time of War.

§. II. This Prayer hath four Parts.

1. The Reasons why we ask these things of God, because of

1. His supreme Authority.

2. His infinite power.

3. His righteous Dispensations, as to

2. The Petitions which we make to him, viz.

1. That we may be delivered.

2. And our Enemies defeated.

3. The Ends for which we ask these things,

1. Less principal viz. Our safety.

2. Principal, viz. God's glory.

4. The Name by which we ask them.

Almighty God, King of all Kings, and Governour of all things,

Whose Power no Creature is able to resist,

To whom it belongeth justly to punish Sinners,

And to be merciful to them that truly Repent,

Have and deliver us, we humbly beseech thee, from the hands of our Enemies,

Thate their Pride, and maligne their malice, and confound their devices,

That we being armed with thy defence may be preserved evermore from all perils,

To glorifie thee the only giver of all Victory,

Through the merits of the only Son Jesus Christ our Lord. Amen.

A Practical Discourse on this Prayer.

§. III. **A**lmighty God, King of all Kings, and Governour of all things, whose Power no Creature is able to resist, to whom it belongeth justly to punish Sinners, and to be merciful to them that truly repent.]

The Entrance into this Prayer is not unlike that of *Jehoshaphat's*, 2 Chron. xx. 6. who when he was afraid of that formidable Army, that came against him, did as we here do, called upon his God for help, saying *Art not thou God in Heaven? and dost thou not rule over all the Kingdoms of the Heathen? and is there not Power and might in thy hand, so that no Man is able to withstand thee?* And doubtless it is a great comfort, when we are surrounded with Legions of our Foes, to look up to Heaven, and call to mind, that we have a God there, who is higher in Dignity, greater in Dominion and mightier in Power, than the best of those who come against us; and therefore this Commemoration is a very proper Introduction to this Prayer in time of War. And generally all Forms on this occasion have somewhat of this kind in their Preface: *Hezekiah's* Prayer begins, *Thou art the God, even thou alone of all the Kingdoms of the Earth*, 2 Kings xix. 15. The Roman Office hath, *O God the Governour of all Kings and Kingdoms, &c.* And the forementioned Form of *Constantine's* Composing, *We acknowledge thee to be God alone, we profess thee to be our King, we call upon thee to be our helper, for by thee we obtain Victory, by thee we overcome our Enemies, &c.* Euchol. 827. But amongst all the Forms extant, none is so full and methodical as this; wherein we do remember,

I. The Supreme and unlimited Authority of our God, who is truly called the **King of Kings**, 1 Tim. vi. 15. Revel. xvii. 14. and xix. 16. Because he reigneth over all, 1 Chron. xxix. 12. And the greatest Emperors are his subjects. He that comes against us is King perhaps but of one Country, or Governour of some small Part of the World; but alas that is nothing in respect of him, whom we call upon: Nor ought they to affright us with their lofty stiles, and proud enumeration of all the petty Provinces over which they command; for all they can reckon up are but a small portion of the Empire of the Lord of Hosts. But if it be a Rebel, who disturbs our Peace, to whom should we pray for our lawful Prince, but to him that hath set him over us, even to the **King of Kings**, against whose Ordinance Traitors do fight, and therefore by whose hand we hope they shall fall? Whosoever it be that molests us, our comfort is, that our God doth **govern all things**, even the events of this present War, and therefore he can give the Victory to whom he pleaseth.

II. We commemorate his irresistible Power, we tremble to hear of so many thousands as are brought into the field against us; and yet all these, and as many more, can do nothing against the Power of Heaven: For one Souldier of the Celestial Host can in one night destroy 185000 of *Assyrians*, 2 Kings xix. 35. We confess a forreign Prince may be too strong for our King, and a Rebel of his own Nation may get Partners enough to make him capable of resisting; but if God be on our Sovereigns side, they cannot stand out against his force: under his Protection we are invincible, and if he assist we shall conquer.

III. We call to mind his Providence, and all his righteous Dispensations; for he is the Judge of all, and he is employed in suppressing proud Sinners, and exalting
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those

those that are humble and repentant, as *Aesop* observed of old. It is now the Custom of both Parties to publish to the world their Declarations, Remonstrances, and Manifesto's, wherein by many politick Arts, and fair Speeches, Invasion and Rebellion are veiled under the specious Titles of Religion and Liberty, Justice and Necessity; but Almighty God cannot be imposed upon, he knows which side hath the juster Cause, and commonly he gives the victory to them, especially if they appeal to him for decision, as the *Lombards* did before their battel with the *Florents*, We call (say they) God to witness — who doubtless looking upon the merits of each Cause will give a just and to this Fight. And the Histori-
an notes the Victory fell to the juster side. Yet we must not alwayes rely on a just Cause; for many times when evil Men manage a good Cause, God may punish the juster side: Thus *Joshua* was smitten before the *Canaanites* for a Sin among his own People, *Josh. viii. 14*. And *Abijah* tells the *Israelites*, ye be a great multitude, but there be with you golden Calves, 2 *Chron. xiii. 8*. And the Christians fell before the the barthrous People, whose Swords were whet by the iniquity of the Chri-

istians, as *S. Gregory* saith (o). It is the part of God to punish Sinners, even by the loss of a just cause, and the permitting unjust Enemies to triumph over them, who have been unjust to him; and therefore though we have a good Cause, we must repent of our Sin before we go out to battel, *Deut. xxiii. 9*. Which was signified by all those Lustrations and expiatory Rites used by the Heathens in their Armies, before they would encounter their Enemies (p), and was really practised by the pious Christian

(o) *Peccata nostra barbaricis viribus sociamus, & culpa nostra hostium gladios exacerbat.* S. Greg. Ep. l. 24. 32. *Mauritio August.*

(p) *Alexander ab Alex. Gen. Dier. l. 5. c. 27.*

elod

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Christian Emperors of old, and ought to be done by us in all time of War and Tumults: we should then repent of all our Sins, lest God make use of this War, as a scourge to punish us for all our other Iniquities unpented of. Whilst we have Sin remaining we have a Foe within, which will make God our Enemy, and do us more mischief than all our Enemies skill or force could be able to do besides; let us therefore repent and God will be for us, and none can then have any power to hurt us.

§.IV. **S**ave and deliver us, we humbly beseech thee, from the hands of our Enemies; a-bate their Pride, assuage their malice, and confound their devices.]

It was a Custom among the Heathen, not only to pray for their own safety, but also to devote their Enemies, and with the bitterest Execrations to curse them. And it was particularly decreed at Athens, that whenever the Priest prayed for the Prosperity of that City, he should also curse Philip of Macedon, his family, his forces, and his whole Country, *Al. ab. Alex. lib. 5. c. 24.* But this is not agreeable to the Rules of the Gospel, by which we are commanded to love, and to pray for our Enemies, *Mat. v. 44, 45.* And our Saviour checks his Disciples for wishing Fire from Heaven on the inhospitable Samaritans, though their Zele was shewed in his own quarrel, *Luke ix. 55, 56.* From whence we may observe, how excellently this Prayer is indited, breathing nothing but meekness, and the Spirit of Christianity; for here is nothing of malice nor revenge, no Petitions against the Lives of our Enemies, only a Request for the preservation of our own: we pray to God to change their minds, and confound their plots and devices; but not to cut off, or destroy their Persons: and if we can

be safe, we should not wish them any harm at all. *It is not the Part of a good Physician, or of a wise Governor to take blood without extreme necessity*(q);

(p) Το ἀνδ τῆς
ἰσχυρῆς ἀνδρῶν ἰπ-
ποκρίτων ἀνδρῶν ἔτε
ἰατρικὸν ἔτε πολλῶν.
Plut. de Gracch.

(r) bellum autem
ita suscipiatur, ut ni-
hil aliud nisi pax qua-
sita videatur. *Cic.*
Offic. lib. I.

much more it is not the part of a good Christian to wish it, who must so manage his very Wars, that it may appear he seeks nothing, but Peace (r): Good *Hezekiah* only prayed as we do, *O Lord, I beseech thee save us out of his hand*, 2 Kings XIX. 21. And Holy *Constantine* go-

ing to War against *Maxentius* pray-
ed, *That his right hand, which was hallowed with the sign of Christ, might not be stained with Roman blood*, as *Eusebius* relates, *hist. Eccl. lib. 9. c. 9.* We can do no less than seek to preserve our selves out of their hands and power, who desire and endeavour our destruction, and we do not desire any more. *Pride* stirred up our Enemies against us, *malice* spurs them on, and their *devi-ces* manage the design against us: *Pride* makes them scorn us, *malice* causeth them to hate us, and to resolve on cruel things, and their *Policy* is at work for our ruine: Now it is not only Care of our selves, but Charity to them to pray, that their *Pride* may be abated, their *Malice* allwaged, and their *Plots* and *Devi-*

(s) Σωτηρίσιν το ἡ
ἰσχυρῆς αὐτῶν καὶ ἡ
δυνατεία αὐτῶν μὴ
ὑπερβῇ καὶ πρ-----
ἐκ τῶν μεθοδεῶν καὶ
μυχανημάτων καὶ πα-
γίδων αὐτῶν ἐνδ-
δάμωσιν ἡμῶν. *Euse-*
bius.

res discovered and disappointed, that so they may be inclined to Peace, and cease their Hostilities against us, that they may return to a better mind, when they discern that we are kept by the divine Providence: And in the very same manner doth the *Greek Church* pray in time of War, *Let their*(s) *strength*

be broken, and their *Grandeur* let it not stand from

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from all their Devices, Stratagems and snares be pleased to set us free. Our God hath power to subdue their Pride, for He brings down the high looks of the Proud, Psal. xviii.

27. And those who boast with *Benhadad* when they put on their Armour, are usually humbled before they put it off, *1 Kings* 20. 10, 11. *Sisera's* Mother and her wife Ladies did divide the spoils of *Israel* e're the Battle was fought, *Judg.* v. 30. And so did the *Spaniards* the Honours and Offices of *England* in 88; but God disappointed them both, and chastised their insulting Pride, by a base defeat as well of their forces as their vain hopes: Again, *He breaks the power of the ungodly and malicious, Psal. x.* 17. He changed the bloody purposes of *Laban*, of *Esau*, and *Saul*, and he can make our very Enemies to be at Peace with us: Lastly, our God is *He that disappointeth the Devices of the crafty, so that their hands cannot perform their Enterprize, Job.* v. 12. For he discerns the most secret designs, and can so order it, that the most ingenious plots in the World shall by some mislaid Circumstance or other miscarry and come to nothing; for *there is no Wisdom, nor understanding, nor Counsel against the Lord, Prov.* xxi. 30. Let us therefore with all possible fervency seek to obtain his favour to our side, and then we need not be disheartned by their boasting, nor dejected at their threats, nor be discouraged at their secret Machinations, for he is able to blast all their Attempts against us.

§. V. **W**hat we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee the only giver of all Victory, through the Merits of thy only Son *Jesus Christ* our Lord. Amen.]

When Almighty God is pleased by manifest disappointing the designs and expectations of our Enemies to shew he is for us, it is to be hoped they will at last come,

to see that we are kept of God, and that all their Opposition is in vain, and accordingly will cease from troubling themselves and us any farther. And this is the end why we desire him to assist us, and defeat them, even that we may be quiet and safe: we do not desire opportunities to be revenged on them, nor do we with advantages to do them Mischief; but our End is that both they and we may live quietly and peaceably in all Godliness and Honesty. There are many perils to which we are exposed, many in this War; and many upon other accounts: now it is not our policy or strength, it is not our Armies nor fenced Cities, that can secure us; the best Armor in the World is God's **defence**, Psal. xviii. 1, 2. If he please but to **arm** us with that impenetrable Armor of his Providence, we shall not fear, *though thousands set themselves against us round about: We can by down in Peace, and take our rest, because God makes us to dwell in safety*, Psal. iii. 6, 7. and iv. 8. King Philip was wont to say, he could sleep securely even in his Camp, if he knew his friend Antipater was awake; *Plut.* but oh how much safer are they, who are armed with God's Providence, guarded by Angels, and watched by a never sleeping Centinel? But this outward safety is not all which we aim at in this request; for we desire to be **preserved from all perils**, that we may the more freely and more undisturbedly **glorifie** our God. Whilst we are invaded and harraſed, pursued and spoiled by our Enemies, we have no leisure nor right Dispositions to sing the divine Praises, we cannot bless him so vigorously, till the hurry and danger be a little over: We are hindred of many opportunities to praise God, while we are defending ourselves against the violence of our Foes; but if it please our blessed Lord to give us Victory or Peace, we resolve more fully to praise him, that bestowed our quiet on us. The *Greek Office* on this occasion made by

World [to whom it belongeth] strictly to try, and [and justly to punish] such miserable [Sinners] as we have been, by the scourge of War as well as by other Judgments; Yet since we lament these Sins, we remember it is thy Prerogative also to spare [and to be merciful to them that] unfeignedly and [truly repent] of their misdoings, as we do in this our great Calamity: O Lord, [save] us while the War continues, [and deliver us] our Friends and our Country, out of it as soon as may be, [We humbly beseech thee,] that we may be preserved [from the hands] and kept out of the Power of our Cruel Enemies; do thou disappoint them so frequently, that it may [abate their Pride,] and do thou so keep us that they may see their endeavours are ineffectual, which will [assuage their Malice,] and, when they have laid their Plots most secretly and cunningly, do thou discover [and confound their devices,] so that they may be brought to make Peace with us: For we do not pray for these things, that they may be ruined, but only [that we being armed with thy] Providence, which is a never failing [defence] and security [may be preserved] in this War, and hereafter for [evermore from all perils] and dangers whatsoever; so shall we have strong Obligations and a happy opportunity [to glorifie thee] in our Peace, and to declare we were not saved by our own Arms, but by thee and thy Mercy, [who art the only giver of] this, and [all Victory] to that side which thou pleasest to assist: Grant us therefore these Mercies, which we beg [through the merits] and Intercession [of thy only Son,] and our only Mediator [Jesus Christ our Lord,] to whose Prayers in Heaven for us let these be joyned, that thou mayst say unto them [Amen,] so be it.

SECTION. VI.

Of the Prayer in time of any common Plague or Sickness.

§. I. **T**He Plague is set to bring up the rere of these common Calamities, because it hath the last place usually assigned to it in Scripture, when it is reckoned up with the preceeding Judgments, 2 *Sam.* xxiv. 13. *Ezek.* xiv. 19. *Mat.* xxiv. 7. And also because it is very frequently a sad Consequent of unseasonable Weather of Famine or of War. Sometimes the Air is corrupted by excessive Drought, which caused that Plague in *France, Italy and Greece, Anno 1242.* which as *Nat. Comes* saith, destroyed the greatest part of men where it came, *Nat. Com. Mytholog.* l. 6. c. 1. Sometimes Rain and Inundations in excess breed infectious Vapors, are followed by the Plague, as it was in *Italy* in *S. Gregories* time, when he made the seven-fold Litany, *Paul Diacon.* l. 18. Again the necessity of Famine compels the poor to eat such loathsome and unwholsome food (w), that it turns to poison, and often ends in sad Mortality: so did that Famine in the days of *Maximinus* (x), and that in the Reign of *Edward II.* mentioned in our own Chronicles. Finally the Plague is sometimes the Consequent of War, not only in besieged Cities, but in great Armies: so that the great Host of *Artaxerxes* was almost wholly consumed by the Pestilence; on which occasion the Emperor writ that memorable Letter to *Hippocrates* to come and cure them:

(w) *Quid est autem quo vesci non cogeret fames?* Aug. Civ. De. l. 15. c. 27.
(x) *Euseb. hist.* l. 9. cap. 8.

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them: So that upon all these accounts it is very properly placed after all the former Calamities: And yet we must not esteem it the least of them, though it be the last; for though *David* chose it rather than Famine or Invasion, 2 *Sam.* xxiv. 14. yet his choice was not made, because the Plague was a less Judgment, but because it was more immediately inflicted by the hand of God; for that very History confirms it to be the greatest of the three, since three days of Pestilence are there reputed to be equal to three months of War, and seven years of Famine, 13. So that if this grievous Judgment do at any time fall upon us, that we may behave our selves aright under it, let us consider, 1. The greatness of the Evil. 2. The Remedy thereof.

I. The Plague is a dreadful Judgment, which will appear by considering more particularly these four things.

1. How great destruction it makes. It is called in Scripture by the name of *Death* (a), as being the cause of general Mortality; and one of the

(a) Jer. ix. 21. Names of it in *Hebrew* is derived from a word signifying a Desert
Levit. xxvi. 25 Chal. *Mortem*
 Par. & Heb. *Mortem*
mittam, ita lxx. *Ezek.*
 vii. 15.

(b) מִדְּבָר *pestis* wheresoever it comes it lays heaps upon heaps, and sends multitudes

to their long home, scarce leaving enow alive sometimes to bury the dead: of which, we might give many sad Instances, besides those mentioned in holy Writ, of which hereafter. S. *Augustine* writes that in the time, and within the Kingdom of *Masiniſſa*, 800000 dyed of the Plague, *Aug. de Civ. De. l. 3. c. 31.* And *Europius* adds, that at the same time, and of the same Disease there fell 200000 in one City of *Carthage*, whereof 30000 were *Roman* Souldiers left for the Guard

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Guard of the Country. *Valatteran* mentions a Plague in *Constantinople* in the days of *Leo Isaurus*, which took away 500000 persons. But we need not go so far from home, since our own Nation hath been the Scene of many Tragical Examples of this destroying Judgment. And the the principal City of *London* hath many times been almost dispeopled thereby; in which City alone in the 22. of *Edward III.* in six Months time dyed 57574. of the Plague, of which it was not fully cleared for nine years after. In the sixth year of Q. *Elizabeth*, there was numbred in the same City 21500 Funerals by the Plague, and *Anno 1625.* the Account there was 35418. But the saddest Example of all is yet fresh in our Memories in the year 1666, when besides many concealed and omitted, there was in a few Months registred 68596. Persons dying of this Disease there; the Remembrance of which I hope will make us tremble at the first approaches of this great Destroyer, and put us upon using this Prayer with all possible Devotion to prevent this so deadly a Calamity from ever rising to the like amazing height.

2. Consider the Universality of the Evil, and the spreading Nature thereof. If it once grow Epidemical it is very difficult to escape it, and none can think themselves safe, for it destroys in Cities, and pursues men into the Country, it finds them out by Sea or Land: No Age nor Sex, no Degrees or Conditions of men are free: The rich who fare well in Famine, have no defence against the Plague; so that in the days of *Maximinus Euseb.* notes, that the Pestilence destroyed the Rich, while the Famine consumed the Poor. O how many Men of highest dignity, and greatest quality, have fallen by this fatal stroke? The noble *L. Camillus* having been five times *Diktator*, aged 80 years, dyed of the Plague at last; as also did *Hof. Perperna*, one of the Roman Emperors,

Lucius

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Lucius the second Pope of Rome, Alfonso the second King of Spain, and many others. No learning can secure against it; for the greatest Scholars in all Sciences have dyed by this Disease, viz. Thucydides the Historian, Oppianus the Poet, Hermolaus Barbarus the Philosopher, &c. No courage can resist it; for the brave Pericles was snatcht away thus, and many of the most famous Generals in the World have followed him in the same Path: Nay Piety it self cannot secure any Man from dying temporally by this Disease. A Holy Life indeed prevents Eternal Death, and those who have lived so, do go more speedily into everlasting Joy, when they fall by this sudden stroke; but good men may, and often do, dye by this kind of Death. S. Dionysius of Alexandria writes of the Plague in his time, That though the Pagans were most infected, yet neither were the Christians wholly free; for many Holy men out of an Excellent Charity, going to attend others, dyed together with them, supposing this to be a voluntary kind of Martyrdom, Euseb. hist. 7. c. 20. And Volaterran saith, that the Plague cut off St. Lewis of France with his Son, in their return from Expedition against the Sarazens, the Enemies of the Christian Faith. And now who can think themselves secure? or why do any flatter themselves into a neglect of preparing, upon Presumption they shall escape? when so many fall, why may not we be some of the number? When some of all Conditions go, why do

(c) Ἀμύθητος ἐ-
στὶν συμφορὰ πάντων
ὁμοῦ καὶ τῶν πρώτων,
καὶ τῶν μέστων, καὶ τῶν
ἐσχάτων, πρὸ ὧρας
ἕως ἀρπαζομένων ἐξ-
αίφνης. Euseb.

we exempt our selves? Young and old, Male and Female, rich and poor, good and bad, do all suffer the outward part alike (c): so that we may every one expect the fatal stroke. And this is the reason, which Josephus gives, why King David chose the Pestilence rather than either

Famine

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Famine or the Sword, because Kings may be secured against the necessities of Famine, and the violence of War; but the blessed Prince would have a Judgement common to great and small, since he himself was as likely to fall by the Plague as any of his Subjects: *Joseph. Antiq. Jud. lib. 7. cap. 10.* So that this common danger should make a general Repentance and universal preparation: especially considering.

3. The suddenness of the stroke, which gives no warning before it comes, but seizes upon the youngest and strongest in a moment, nor is there any shelter from it or security against it; for whither can we fly to avoid it? unless we can run where God cannot find us. There may be some probable Antidotes, but none certain, since some of the Masters of Physick, who invent them, have attested the insufficiency of their prescription by the sad Experiment of their own Death. And yet it is admirable how stupid many thousands are, while this Arrow flies round about them; for though they have many warnings, and no security that their own Lot shall not be the next, yet they put off their Repentance and Preparation: So that I doubt it finds very many unprepared, and so carries many Souls to Hell, as well as Bodies to the Grave. Thus the *Greek Church* complains, *This horrid and unexpected Calamity, not only corrupts and kills the Body; but alas! utterly destroys many Souls also, finding us in Rebellion against thee, and void of Repentance.* *Euchol. pag. 824.* When God sent a Plague on *Egypt*, he is said, *To have made away to his Indignation,* *Psal. lxxviii. 51.* that is, to have taken those Sinners away from the Earth, and so laid open a way for his Eternal Vengeance to be executed on them in Hell-fire. I pray God it prove not so to us, for then to dye by this Death is but the way to a second and a worse kind of Death; for prevention whereof we must repent just now
for

for otherwise we shall have no time, no ability, to do it, when it hath taken hold of us, and we know not how soon that may be.

4. Consider the sadness of the Disease, when it is upon us, after which there remains little hopes of life, since very few escape. And in the mean time Death is

never more terrible, than when it appears in this horrid shape (d), making

(d) *O dira novi facies* Life it self to be worse than Death, being called the **Sickness**, as being the worst of all Diseases; for it

kindles a poisonous flame in the blood, and is accompanied with so much pain and anguish, that it often turns into the height of Distraction, and yet in this sad distress, when we have most need of relief, this Disease banisheth all those who should succour us, making us to be forsaken and abhorred of our nearest and dearest friends, *Psal. xxxviii. 6. 11.* And causing us to be exposed to the extremities thereof, without any to comfort us.

S. Dionysius in Eusebius relates, how the Pagans forsok their nearest friends once beginning to be infected, Parents their Children, Wives their Husbands, and Children their Parents; so soon as they saw their Limbs tremble, and their faces grow pale and wan, they turned them out of the house, and let them lye in the streets half dead, lib. 7. c.

20. I know the Laws and Practices of Christians permit no such Inhumanity, and whosoever should so barbarously desert their infected friends among us, if men did not, God would punish them for their Cruelty; yet notwithstanding we see few have the courage to stay in infected places, and those who labour under this Disease are either crouded into common Pest-houses, or else shut up in their own, and abandoned to the Care of mercenary Attendants, so that they live without comfort, languish without pity, die without observation, and

are

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are buried almost with the burial of an Ass: so that their doors justly bear the Title of, *Lord have mercy upon us*; and all that have a Courage and Charity great enough cannot do a nobler Office than to visit them and assist them, and those who dare not, are obliged to furnish them with all possible relief; for certainly their Case is the most deplorable of any in the world.

II. Having thus viewed the Misery of the Plague, let us next enquire after the remedy thereof. I mean not the Cure of single Persons, which is the Physicians Part; but the means to remove it from the whole Nation: And that is by making our application to God for help. Famine sometimes, and War alwayes is inflicted by the hands of men; but Pestilence is only from the hand of God immediately (e); so that when

David chose this, he said, he would fall into the hand of the Lord, *2 Sam. xiv. 14.* from him therefore we must alone expect the deliverance: *Ps. lxxv. 1.*

When *Aaron* had attoned the Divine Anger then the Plague stayed, *Numb. xvi. 46.* And likewise *Phineas* by executing Justice, *Numb. xxv. 11.*

And praying for the People, *Ps. lxxvi. 30.* pleased God, and caused a Cessation of this Infection: To him *Solomon* saith the people will address themselves in time of Pestilence, *1 Kings viii. 37.* To him *Hereshab* made his

moan, when he had that infectious sore, *Isa. xxxviii. 23.* Yea the very

Gentiles were taught by the light of Nature in time of Pestilence to seek the favour of their Gods (f), and they had several kinds of Lustrations, and Sacrifices on this occasion (g). The most memorable Example whereof is in that Pestilence at *Athens*, which was to

be

(g) Alex. ab Alex.
l. 5. c. 27.

(f) *Nepos* pressantibus vel prodigiis nunciatis, pacem Deum exposci omnibus Gentibus moris erat. *Briffon. de Formul.*

(e) *David* chose this, he said, he would fall into the hand of the Lord, *2 Sam. xiv. 14.* from him therefore we must alone expect the deliverance: *Ps. lxxv. 1.*

(c) *David* chose this, he said, he would fall into the hand of the Lord, *2 Sam. xiv. 14.* from him therefore we must alone expect the deliverance: *Ps. lxxv. 1.*

(b) *David* chose this, he said, he would fall into the hand of the Lord, *2 Sam. xiv. 14.* from him therefore we must alone expect the deliverance: *Ps. lxxv. 1.*

(a) *David* chose this, he said, he would fall into the hand of the Lord, *2 Sam. xiv. 14.* from him therefore we must alone expect the deliverance: *Ps. lxxv. 1.*

be removed by offering Sacrifices to a God, whose name the Oracle had not expressed: whereupon *Epimenides* being consulted, ordered the *Athenians* to let the Sacrifices loose, and where they should lye down,

to kill, and offer them to the uncertain God (h), and so they were delivered by the true and living (though to them) the unknown God, to whom it is like they afterwards built that Altar, which *St. Paul* found at *A-*

thens, *Acts* xvii. 23. As for the Christians it is so well known, that they had Litanies and Forms of Prayer, with the Solemnities of Fasting and Processions for removing the Plague, that it were impertinent to go about to prove it. Wherefore since this is the course, which all the world hath taken, and whereby they have obtained their desire, come and let us also return unto the Lord, for he hath smitten and he will heal us, *Hof.* vi. 1. The Rod is so sharp we cannot endure it, the Corrector is so infinite, that we cannot avoid the stroke; so that we have no way but to turn to him that striketh us, with sincere Humiliation and devout Prayers. The Merchant may fetch in Provision to relieve us in Famine, Auxiliaries may beat off our Enemies in time of War; but in time of Plague none but God can help us, and we have an incomparable Form provided for this purpose, which, if we use it devoutly, will doubtless procure our Relief in God's due time.

The Analysis of the Prayer in time of Plague.

S. II. This Prayer hath two Parts.

Fr. A Memorial of God's former dealing with the Jews as to	1. Their Sufferings in the	1. Will-der-ness, noting,	1. Their Judg-ment.	O Almighty God, who in the wrath didst send a Plague upon thine own people in the wilderness,
			2. Their crime	for their obstinate Rebellion against Moses and Aaron, And also in the time of King David didst slay with the plague of Pestilence threescore and ten thousand,
		2. Time of King David:		And yet remembering the mercy, didst save the rest,
	2. Their Deliverance at both times.			Have pity upon us, miserable Sinners, who are now visited with great sickness and mortality,
2. An Address for Mercy to our selves,	2. In particular, by	1. Describing our Misery.	1. To the people.	That like as thou didst then accept of an atonement,
		2. Con-fessing God's goodness	2. To David.	And didst command the destroying Angel to cease from punishing,
		3. Petitioning for the like relief.		So it may now please thee to withdraw from us this Plague, and grievous Sickness, through Jesus Christ our Lord. Amen,

A Practical Discourse upon this Prayer.

§. III. **O Almighty God,** who in thy wrath didst send a Plague upon thine own People in the Wilderness, for their obstinate rebellion against Moses and Aaron.

When we see so many Instances of God's mighty Power in his cutting off the Lives of our poor Brethren, we may very properly call upon him by the name of **Almighty**; and we ought to tremble before him, since he can as easily destroy us, as any of those numbers that have already taken possession of the Grave: And that our affections may be the more effectually wrought upon, we do here commemorate a Calamity Parallel to our own, which is described by all its Circumstances, every one of which deserves our Consideration.

I. The Author, viz. **Almighty God**: he was the Inflicter of that Plague, and he is of this; for this Judgment (as was noted before) comes immediately from the hand of God.

II. The Punishment was the same with ours, a grievous Pestilence, whereof there died 14700 in a very few hours space, so that our misery is not without a Parallel, we have had many Fellow-sufferers in all Ages.

III. The Persons who suffered by this Plague were **God's own People**, yea the only People in the world at that time, that he had chosen to be his inheritance, a Nation that he had delivered by Miracle, and separated from all the people in the world, taking them into his especial Protection, yet when they provoked him by their Sin, he did not spare them for their privileges, but punished them more severely for their in-

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ingratitude: So that we must not flatter our selves, that we shall be free from these grievous Judgments, because we profess the true Religion, and are most eminently the People of God: for Judgement very often begins at the house of God, 1 Pet. iv. 7. And the spurious are dismissed, when the lawful Children are corrected, Heb. xii. 8. Our being the true Church may aggravate our Sin, but will not avert our punishment; for God himself saith to Israel: *You only have I known of all the Families of the Earth, therefore will I punish you for your Iniquities,* Amos iii. 2.

IV. The Scene whereon this Tragedy was acted, was in the **Wilderness**, where the Air is usually the most pure, and furthest removed from the danger of infection. But no Place can secure us, if God resolve to punish us; he can poison the purest Air, and turn the healthful Wilderness into Infection, to bring about the destruction of Sinners; and surely we have less cause to wonder, if we fall in Cities, where we breath in a Croud, since we see the Wilderness it self was not free from a dreadful Plague.

V. The Causes only remain to be considered, the first is the internal Cause, which did inwardly move the glorious Author to send this Curse, viz. **his Wrath**: he was highly incensed against them, and therefore he did thus chastise them; hence Moses here says, *There is wrath gone out from the Lord, for the Plague is begun,* Numb. xvi. 46. And afterwards in the Case of *Badl-Peor*, *They provoked him to Anger with their own inventions, and then the Plague broke in upon them,* Psal. cvi. 29. And the sending of a Pestilence is called God's *pouring out his fury upon a Land*, Ezek. xiv. 19. From whence we may infer, that God is now angry with us, and in great Wrath against us, or else he had not corrected us with this Rod, which he never makes use of, but when

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he is in wrath, and hath been highly provoked. *Secondly*, therefore let us enquire, what was the external Cause, which did stir up the wrath of the Almighty, and that was in the general, Sin. Whatever be the natural Cause, Sin is the moral Cause of every Plague, *Dent. xxviii. 15, 21.* Sometimes one kind of Iniquity, sometimes another: Thus the Lust of the *Israelites* was avenged on the borders of *Moab*, *Numb. xxv.* And thus was the irreverence of the *Bethshemites* punished, *1 Sam. vi. 19.* and perhaps of the *Corinthians* also, *1 Cor. xi. 30.* The blasphemy of *Senacherib* was thus requited, *Isai. xxxviii. 56.* And the Idolatry of the ten Tribes was repayed by this direful Judgment, *Amos iv. 10.* But in the present Case, the Plague was sent for their obstinate Rebellion against *Moses* and *Aaron*. There is usually some peculiar Sin, which doth provoke the Almighty, and is the Cause of the Mortality; and we shall do well to enquire, what it is that hath occasioned our Misery, that we may especially repent of that Sin. Let us enquire, if it be not (as this was) for Rebellion and Schism? *Moses* had the Legislative and Royal Power, *Aaron* had the Pontifical and Spiritual Dignity and Honours. Now *Corah*, a Levite, thought *Aaron*, the High Priest, to be proud and covetous, and censured him for engrossing the Profits, and the Jurisdiction of the Priesthood to himself, when there were many Levites, yea Lay-brothers, as well gifted as he. And *Dathan* and *Abiram* gave it out that *Moses* was too absolute in his Monarchy, and ought to behave himself only as the Trustee of the people, without whose consent he ought to do nothing (the lively Embleme of our late Schismatics and Rebels). Now 'tis very likely, that *Corah* believed he only aimed at a just equality among the Church Officers: And *Dathan* and *Abiram* fancied they

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they stood for the Liberty of the Subject, they imagine that they oppose nothing but an Arbitrary Government in Church and State, and who would not take this to be a *Holy Cause*, sufficient to enroll them Saints and Martyrs, that died in so good a quarrel? But alas! God seeth not as we see: He accounts it Sedition, Schism and Rebellion; yea an impious resisting his own Authority in those whom he had given the Government unto: Wherefore, first he causeth the Earth to swallow up the Heads of this accursed Faction. Secondly, he sends Fire from Heaven to consume the pert aspiring *Levites*, that their angry heats against their lawful Governours might be suitably punished by a devouring fire (i). Lastly, for the rebellious and giddy rabble, they were cut off by a sudden and severe Plague; which, I hope, will be a warning to us hereafter, not to rebel or move Sedition; lest we follow them in their Punishments, whom we imitate in their Sins; yea, and I wish it may warn us to take heed of all Sin; for all sorts of Iniquities conspire to bring this dismal evil upon us: And this is the use we may make of the first Example.

(i) ut qui contra
justos Principes iracundia ignis intus
exarserant, foris iustissimæ vindictæ flammâ conflagrarent.
August. de mirab. Script.

s. IV. **A**lso in the time of King David, didst slay with the Plague of Pestilence three score and ten thousand, and yet remembering thy mercy didst save the rest.]

The second instance out of holy Scripture is in that Plague in the Reign of King David, 2 Sam. xxiv, wherein a greater number died (though perhaps in a longer time): An Example so eminent and so proper, that in the *Roman* Office it is read for the first Lesson in time of Plague, and it is mentioned also by the *Greek* Church in the Prayers on this occasion, *Euchol. pag. 809*. The former was a manifestation of God's anger for the Sins of the People; this for the Sins of the Prince, who though he was otherwise a Holy King, and an excellent Man, yet was excited by Satan to pride himself in the multitude of his Subjects, so that he was curious to know the number of those, whom God had promised to make innumerable; and so intent he was upon taking this account, that he had forgot to pay the half shekel, which was to be God's Tribute for every head, when such a muster should be made, the omission whereof God had expressly threatned with a Plague, *Exod. xxx. 12, 13*. And thereupon he was fitly punished with a Pestilence, that, whereas he was puffed up with the number of his People, this raging Disease might abate his confidence as well as the number of his Subjects, and teach him, that the power he gloried in was an arm of flesh, which was soon withered and weakened when God should blast it. Nor is it any wonder, that the People should be punished for the Prince's Crime, since the very *Gentiles* have observed, that it hath been usual for Providence to lay Famine and Pestilence upon the Commons, for the faults of

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of Kings (k): The Prince and People are one Body, and therefore the Divine Justice sometimes punisheth a wicked Nation by taking away a good King, as in the Case of *Josiah*. Sometimes he corrects an offending King by the loss of his innocent Subjects, as here. The equity of which proceeding an ancient Author thus vindicates. As man consists of Soul and Body, so a Kingdom is made up of the Ruler and the ruled: Now as when a man commits a fault with his hands, though he be lashed on the back for it, the punisher is not unjust, so neither is God unrighteous in punishing the Prince's faults by the Peoples fall. Respons. ad Orthod. Quest. 138. To which we may add, that though the King's fault should be the immediate Cause of the Plague; yet none of his Subjects, who suffer by it, are so innocent, but that they may justly suffer death for their own Offences; so that both Rulers and People ought to fear and to repent, lest both do feel what they have deserved by this most dreadful stroke. Yet lest the terrible face of our own guilt and misery together, with these dire Examples should too much deject us; behold here is Mercy in the close, and if the former prospects have duly humbled us, and allayed our confidence, here is somewhat which may revive our hopes, and prevent despair, viz. That after all this Wrath, God remembered Mercy, and spared the rest, and possibly he may please to do so now, and relieve us, who yet survive. In the first Example, the Mortality reached no farther than the Sin, and none died by the Plague, but such as were first infected with Schism and Rebellion: For *Aaron* interposed, and God

(k) Πολλὰς καὶ
 συμπαροῦς πόλεις
 καὶ αὐτὸς ἐπὶ πύργῳ
 ὄψρ.
 Ἀμὼν ὁμῶς καὶ Λοθμὸν
 ἀποκτείνουσιν ἰδὲ
 λαοί.
 ὄψρ. ἀποτίσῃ
 Ἀμὼν ἀταλασθίας
 βασιλέων
 Histod. ἐργ. καὶ νῦν.

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spared the rest, *Numb. xvi. 48.* which was a great Mercy. In the second Case the Pestilence was threatned for three daies, but we have great Authority, and reason to prove, that it continued only six hours: for whereas we read, *God sent a Pestilence from the Morning, even to the time appointed,* 2 Sam.

(1) *Sam. xxiv. 15.*
עַד אֶרְבַּע שָׁעִים לַיּוֹם lxx.
à matinâ horâ usque
ad prandium. Jo-
seph. Antiq. l. 7. c.
usque ad
horam sextam. Syr. &
Arab.

xxiv. 15. It is probably conceived, that this *time appointed* was the time appointed for eating, that is the time of noon or Dinner-time (1), not the time of three daies, because the History seems to imply that time was shortned upon David's importunity and humiliation: Which

shews how very apt our heavenly Father is to have mercy, and to hear our penitential Supplications, and may encourage us to put up the following Petition with humility and a vigorous Devotion.

S. V. **H**Albe pity upon us miserable Sinners, who are now visited with great Sicknels and Mortality.]

There is no greater Comfort to a miserable Petitioner, than to behold the Person to whom he is to make his address, doing Acts of favour to others, who come upon the like Errand, and we have now seen Instances of some whose Miseries equalled, if not exceeded ours, yet God was entreated to deliver them at last. We are now saying this Prayer, and so are of the number of those, whom the Lord hath as yet spared, he hath as yet given us an opportunity to Repent and crave Mercy; wherefore let us first acknowledge our Sins, and then represent our Misery, and it is to be hoped, he will pardon the one, and remove the other. I. We must confess with a hearty sorrow, that we are miserable Sin-

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Sinners, we are in a sad Condition but not without just Cause, we must not judge those that die to be the greatest, or the only Sinners, *Luke xiii. 2. 3.* For we that are spared are as really, and perhaps as grievous Offenders as they, and *except we repent, we shall all likewise perish*: some of them it may be were taken, because God saw them fitter to die, and we are reprieved as having more need of Repentance: Our righteous Judge hath matter enough against the very best to justify him, if he should cut them off, and if any any of us be so proud or obstinate as not to acknowledge their guilt, such arrogance will provoke him to strike us sooner; sure I am, none is more likely to escape the fatal blow, than they who confess their Sins with the truest contrition. There is no time in this brief Prayer to enumerate particulars, and every man best knows the Plague of his own heart, and so is best able to enlarge upon this short Confession, as to his own Case; but if we look upon the whole Nation, we shall find there is no kind of Wickedness, for which God hath sent the Plague into the other Lands, but they have all been done among us; and therefore since we desire a Mercy for the whole Kingdom, we ought to reflect with much Penitence upon the publick Debauchery and Profaneness, the Wantonness and Lust, the Hypocrisie and deceit of this evil Generation: so the Eastern Church most elegantly confesseth in times of Mortality, that these Evils are the reward of their wickedness, the due recompence of their unclean practices, the dreadful punishment of their intemperance, injustice, and perjury (m); which if we do but well observe, we shall never accuse

(m) Ταῦτα τῆς
κακίας ἡμῶν τὰ ἐπι-
χειρά, τὸ τοῦ πονη-
ρῶν καὶ ἀνιδεῖπον
ἡμῶν πρῶτον τὸ
κατάλληλον ἀποτέ-
λεσμα, ταῦτα τῆς
ἀσπλαγίας καὶ ἀδικίας
καὶ ἐπιπορείας ἡμῶν τὰ
δεῖνὰ κατὰ δώματα
Euchol. p. 797.

Providence

Providence of too much severity, but blame our selves as the cause of our own Sufferings. II. Having thus acknowledged our sin, we may be allowed in the next place to represent our Misery, and to declare how sadly we are visited with great Sickness and Mortality, which doth in few words express our lamentable Estate: and if we be duly affected with it, our grief will easily comment upon it. But in the aforesaid Prayer of the Greek Church, we have a fuller Description of our Distress, for thus they there complain, *Alas, our Cities are forsaken, our Courts are desolate, the Holy Assemblies fail, the Sacred hymns are not heard, fair houses are empty, and without inhabitant, fear and trembling are come upon us——we lament not our dead, as nature requires, because Death stands at our own Doors, and we are concerned for some to lament us, while we are all thrown into one common Grave——and every man is so perswaded, that he hath sucked in his own destruction, that we all lose the comfort of our Life with the dismal expectations of a sudden death.* It were easie to be copious on so sad a Subject, the misery whereof is such, that none but those who have dwelt in the midst of infected Places, can sufficiently either express or apprehend it. Lord, how doleful is it to hear the fatal Knell continually proclaiming Funerals and Death, and to think that the strokes scarce do count the number of those that are dead! How uncomfortable it is to see the most populous Places silent and empty, and those few that remain full of suspicion and amazement, every one afraid to converse with his nearest friend! How dismal it is to behold the poor, pale and wan, sick and trembling, like walking Images of Death, seeking some relief! How terrible it is to view heaps of poor Carcasses hurried to an ignoble Grave, and thronging each other for a miserable room there, till there
be

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be no place to receive them (n),
nor persons to bury them! Be-
hold how many doors are shut up
with *Domine miserere*, whose sad In-
scriptions crave pity both from
God and Man! how many dwell-
ings are void of all noise, but the sad accents of dy-
ing Persons, and the Cries of the Fatherless and Wi-
dows, bereaved of their comfort and support, having
nothing left to cheer them but their hopes to die be-
side them. Those who are within are not suffered to
come out to avoid their approaching ruine; and those
without, scarce daring to venture to come so near as to
furnish them with necessary supplies, who are like
Sacrifices bound fast to Destruction. Oh! we have
hearts of *ant*, and are destitute of humanity, if we
do not with a mighty compassion bewail the distressed
Sufferers; if we do not pray for them, and relieve
them with a Charity great as their sad necessities, we
deserve to be in their place; and that God, who sees
the barbarous cruelty of such unconcerned Wretches,
will make them feel upon their own Persons, what
they would not pity in their Brethren. Let us there-
fore strive to be truly sensible of their Calamitys, and
then most affectionately beseech Almighty God for
them, for this is the only means to procure our own
safety, as well as their Deliverance.

(n) — *pas*
quoniam cunctis abijt?
Desert terra tumulis, jam
neque sylvæ negat. Se-
nec. Oedip.

¶ **What** like as thou didst then accept of an attonement, and didst command the destroying Angel to cease from punishing ; so it may please thee to withdraw from us this Plague and grievous Sicknes, through Jesus Christ our Lord.]

The Mercy which we ask is indeed a very great one, but our Request is not without a Precedent, we are not the first who have been thus miserable, nor the only Persons who have been so happy as to obtain Deliverance ; God hath done the like for others, notwithstanding his fierce anger, and we may hope he will pity and help us. In the first Example of the Plague in the Wilderness, *Aaron* the High Priest prayed for the people, and offered incense, and God was appeased, *Numb. xvi. 47, 48.* The foolish Zeal of the ambitious *Levites*, and the furious Rebellion of the seditious Rabble had provoked God, but the holy Prayers and Charity of his own injured Servant did make their Peace, who owed their lives to his Piety, whom they lately thought unworthy of his Office. In the latter Instance of the Pestilence in *David's* time, the King humbled himself, and offered his own life, for the Expiation of his Offence, and the preservation of his people, and it pleased God to spare both him and them, for *He said to the destroying Angel, it is enough, stay now thine hand, 2 Sam. xxiv. 16.* The Jews believed, and the Scripture affirms, that the Plague is inflicted by the Ministry of an Angel, *Exod. xii. 13. 2 King. xix. 35.* And as this divine Executioner receives his Commission from God, so at his command alone he will cease ; no human Power can restrain his force, but only He that sent him ; so that we must entreat the great Lord of Angels and Men for relief in this Case, as *David* did, and we may hope also with him to prevail: *Trusting*

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in thy Mercies (saith the Greek Church) and bowing the knees of our hearts, we intreat and beseech thee to remove the scourge of thy Wrath, as thou of old didst spare thy People for David's sake: And though we can scarce equal his Repentance, yet, O thou, who art infinitely gracious, stay thine hand, and let thy just fury be appeased; give health to the infected, strength to the weak, safety to the sound, and take away all Sickness and Disease from thy People. Euchol. p. 809: Thus they urge and apply this Example, as we do here also. Now since God hath by these means relieved others, let us not despair; for he is the same God, and we have the same means still: Did Aaron's Incense make Attonement then? Why we have the Incense of holy Prayers offered by God's own Ministers also, who with tears and hearty Supplications cry, **Spare thy People, O Lord, spare them.** Did the Almighty spare the Jews for David's sake? Why we beseech him to spare us for Jesus sake, and his Interest in Heaven is far greater. We need no Saints to supplicate for us, we do not call upon S. Sebastian, or S. Roch, as the Roman Church doth, to help us, lest we should seem to doubt the Power or the Love of our great Creator, and all-sufficient Mediator: in his Name alone we pray to the Father to withdraw this grievous Sickness from us: We know not whether the Saints do know our Miseries, or whether they can hear or help us; wherefore we go to God by him that understandeth our Condition, and is acquainted with our sorrows, that hears our requests, and is able to obtain Mercy for us, so that I hope we shall have our desire, for we take the right Method, if our affections be but right also.

The Paraphrase of the Prayer in time
of Plague.

O Almighty] and most dreadful Lord [God,
 who in thy wrath didst send a] most sudden and
 terrible [Plague upon] the *Israelites*, though they
 were [thine own People,] and that also [in the Wil-
 derness], after thou hadst so miraculously brought
 them thither, and kept them there, whereby many thou-
 sands of them were destroyed [for their obstinate
 Rebellion] and seditious schism [against Moses]
 their Governour, [and Aaron] their Priest, who were
 thy Vice-gerents. [And also in the time,] and for the
 Sin [of King David] in the numbering of the People,
 [didst slay] by the Ministry of an Angel [with the
 Plague,] and grievous Judgment [of Pestilence] in
 a very little space [threescore and ten thousand ;] It
 had been as easie to thy infinite power to have cut off
 the whole Nation as those. [And yet remembering
 thy] own accustomed [mercy,] and not looking at
 their deserts, thou [didst spare the rest] from the fa-
 tal stroke. We see thou art merciful as well as mighty ;
 wherefore we pray thee [Have pity upon us] also,
 for we confess we are [miserable Sinners,] who
 have grievously offended, and [who now are visited]
 for those offences in a very sad manner [with great
 Sicknes,] and a devouring Plague, causing continual
 death [and mortality,] and threatening our particular
 Destruction. O thou who hast relieved others in like
 Case, deliver us also, [that like as] when the Plague
 raged in the Desert, [thou didst then] spare thy Peo-
 ple, and [accept of an attonement] from Aaron, thy
 holy Priest : [And] also upon David's Repentance and
 Prayer, as thou [didst command the destroying
 An-

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Angel,] thy Executioner to stay his hand, and [to cease from punishing] that wretched People: Dear Lord, we pray, that even [so it may now please thee,] who didst send this Pestilence among us, [to withdraw] and take away [from us,] and the whole Nation [this Plague and grievous Sickness,] which hath so affrighted and destroyed us. And this we beg not in the name of any Saint or Angel, but [through] the attonement and intercession of [Jesus Christ,] thy dear Son, and [our Lord,] and only Saviour, to whose Prayers for us we hope thou wilt say, as we do to these [Amen,] be it so.

SECTION VII.

Of the Prayers in Ember-weeks.

§. I. **T**He Ordination of Ministers is a matter of so great Concernment to all degrees of men, that it hath ever been done with great Solemnity, and by the 31 Canon of the Church it is appointed, *That Deacons and Ministers be ordained or made but only upon the Sundays immediately following jejunia quatuor temporum, commonly called Ember-weeks, &c.* And since the whole Nation is obliged to extraordinary Prayer and Fasting at these times, the Church hath provided these two excellent Forms to be used by all upon this occasion. But before we come to the Prayers themselves, it is requisite, we should first give a brief Account of the Original, the Antiquity, and the reason of these four Ember-Fasts, and the fixing the Ordination of Ministers thereunto.

I. The

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I. The Ember weeks are not only observed in the Church of *England*, but have been solemnly kept by all the Western World for many Ages, and the Usage is so antient, that it is not easie to find out it's first Original. *St. Leo* positively affirms, they were appointed by the Apostles, *Serm. S. de jejun. 10. Mens.* And *Calixtus*, who was Bishop of *Rome*, anno 221. takes notice, that

(o) *Jejunium quod ter in anno, apud nos celebrare didicisti, convenientius nunc per quatuor tempora fieri discernimus.* *Calixt. Epist. 1. Benedicto Episc. & Gratian. Distin. 76. cap. 1.*

three of the four were long before his time observed in the *Roman* Church (the fourth or Spring-fast being swallowed up before in the Lent-fast) but he judges it more convenient to distinguish the Spring-fast, and observe four in the year (o). Afterwards there is frequent mention of these four Fasts in many antient Councils, as well of

the *Britannick*, as of other Churches: and in the Laws of *K. Canutus*, all men are commanded to observe the *Ember-fast*—with all earnest care. Notwithstanding there was some variety about the exact time of keeping them, so that the first Council of *Mentz* appointed them to be fixed unto the first week in *March*, the second week in *June*, the third week in *September*, and the fourth week in *December* (p). And sometime after another *German* Council ordered the Fast should be made to depend upon the Kalends of the month (q): Which variety was reduced to one certain time by *Gregory* the 7th 1073. (r). And finally in the Council of *Placentia*, an. 1095. it was publicly agreed to fix the times by a Canon, which determines them unto the first Wednesday after *Ashwednesday*,

(p) *Concil. I. Mo. Jun. can. 34. anno 813.*

(q) *Concil. Salegustad. an. Dom. 1022 ap. Grat. distin. 76. cap. 3.*

(r) *Microlog. c. 24, and 25.*

the first Wednesday after *Ashwednesday*, day,

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day, the Wednesday in Whit-sun-week, the Wednesday after Septemb. 14. and the Wednesday after December 12. with the Fridays and Saturdays, which follow these. And thus they have continued almost 600 years; and are still observed at these times in the Church of *England*. The Reasons given by the Canonists for these four Fasts are such as these. 1. That Christians might not be less devout than the Jews, who had four Fasts in the year, in the 4th, 5th, 7th, and the 10th. Months, *Zach. viii. 19.* 2. That every season of the year, Spring, Summer, Autumn, and Winter, might be begun with devout Prayer and Fasting, in order to the obtaining a blessing, upon that which is sown in Spring, grows in Summer, is reaped in Autumn, and enjoyed in Winter. 3. That every part of time might have it's proper Fasting days: For Lent is the Fast for the year, Friday for the Week, and the 12 Ember days are Fasts proper to the 12 Months, three days at once, answering to the three Months in each quarter of the year. 4. And principally that a Blessing might be solemnly craved upon the Ordinations performed at these times, of which I am next to treat.

II. Although the Apostles did ordain in every Church, when they came thither in their travels, and the times immediately after (by reason of the small number of the faithful, and the paucity of Ecclesiastical persons) had no need to have fixed or frequent times of Ordination; yet it was very early agreed upon, to have set times for conferring Holy Orders, in some places upon Whit-sunday, when the Apostle received the Spirit: at *Rome* they ordained only about Christmas, until the time of *Simplicius*, who first ordained in the Spring, saith *Amalarius*, lib. 2. cap. 1. anno. 484. And his next Successor but one doth order, that all Priests and Deacons should be ordained at the four set times now obser-

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(s) *Ordinationes Presbyterorum & Diaconorum nisi certis temporibus & diebus exerceri non debent. e. in quatuor temporibus jejuni, &c. Gelasius: 1. Epist. 9. ad Episc. Lucan. &c.*

(t) *Gratian. decret. p. 1. distin. 75. c. 7.*

(u) *Council. Claramont cap. 24. anno 1095. & Concil Later. cap. 1. an. 1179.*

(w) *Council. Wintoniens. cap. 4. anno 1076. Spelman tom. 2. p. 12.*

(x) *Concil. Lambeth. Temp. Ed. III. per Simon Mepham. Cant.*

(y) *Sacerdotes, qui extra legitimam tempora ordines susceperint officium non exequantur. Concil. an. 1237. Spelm. tom. 2. p. 233.*

(z) *Sacramentum ordinis conferendum certis temporibus, & jejuniis non solummodo ab ordinandis, sed ab universa plebe. Concil. Lamb. ut supr.*

ved (s), which decree was after made a part of the Canon Law (t), and for many Ages observed very punctually by all the Western Church; and when it began to be neglected, it was re-inforced, by divers Canons of forreign Councils (u), and also which ought to have more force with us, it was decreed by our own Bishops in *English* Councils (w), and determined by our own Patriarch (x), yea and all Priests were suspended from the Execution of their Office, who had been ordained at other times (y): For long before, the Bishop of *Hereford* having enquired, if the Custom of some *Scotch* and *French* Bishops of Ordaining at the Dedication of Altars or Churches were allowable; *Alexander* the third, answered, that the Custom was not to be allowed, being contrary to the Practice of the whole Church. *Alex. 3. Epist. Heref. cap. 24, 25.* And these times for Ordination were not more strictly determined than devoutly observed, it being enjoined by the Canons of one of our antient Patriarchs, *that these times should be observed as a solemn Fast, not only by those, who were to be ordained, but by all the People (z):* And the Statute Law of this Kingdom doth enjoyn, *That no person shall eat any manner of flesh upon the*

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the Embring days, upon pain of forfeiting ten shillings, and ten days imprisonment. for the first Offence. *An. 90. Edward 6. cap. 19.* And the famous Cardinal *Borromeo*, Archbishop of *Milain*, in the second Provincial Council there, did order that every Priest should give solemn notice of these Ember-weeks the Sunday before, and observe them with very solemn Litanies, and great Devotion; both for the Bishop, that he might chuse fit Persons, and for the ordained, that they might be exemplary in their Lives, and pure as to their Doctrine. *Council. Mediol. 2. Decret. 22. anno 1573.* And afterwards it was decreed a Sermon should be preached on the Wednesday to excite the people to due humiliation and devotion upon this Occasion. *Concil. 4. Mediol. cap. 5.* This may suffice for the antiquity and manner of observing these times for Ordination. But if we require further Reasons for this Custom, although it be in the Power of this Church to appoint what time she pleaseth for Ordination, since none is determined in Scripture: Yet I. It is very fit, that Fasting should accompany our Ordinations, and if we consider the Apostolick Practice, and the constant use of the Church, almost necessary. The Apostles were Fasting, when the Holy Ghost descended on them, and confirmed their Ordination, *Acts ii. 15.* And *St. Luke* expressly notes, that there was solemn Prayers and Fasting at the Ordaining of *Barnabas* and *Paul*, *Acts xiii. 2, 3.* From whence the Custom first did begin, that hath since been every where observed, *Leo I. Epist. ad Dioscor. Alexandr.* Now since there must be days of Fasting, these four set times of Ember-weeks are the most proper.

I. For the Convenience of the Clergy, as well the reverend Bishops, as the Candidates for Holy Orders, that knowing the time before, they may both duly

prepare themselves, the one for conferring, the other for receiving them, according as the Dignity of so sacred a thing requires.

II. For the due supplying of Vacancies, and that none, who is qualified, and hath opportunity, may want a power to exercise his Gifts, and supply the place for which he is designed.

III. For the satisfaction of the people, who by Clandestine Ordinations, or such as were arbitrary and uncertain, would neither have the opportunity to pray to God for a blessing on that, in which their Souls welfare is so much concerned; nor yet would they have the advantage and liberty of making their Objections, against such as are to be Ordained, a Privilege which the primitive Church always allowed to the faithful, as appears by the present Custom of the *Greeks*, where the people cry, *Worthy*, to the ordained

Person (a). And also by the Questions proposed to the Congregation by the Ordainers, whether they judged the person meet and unexceptionable (b), mentioned by the ancient Author of the Constitutions, and punctually observed to this day in the Church of *England*, where every man hath leave to come, and prevent the Ordination of an un-

(a) * *Az, G in Or-*
dinat. Diacon. vel
Presbyt. Euch. Ita Po-
pulus Hipponenf. de
Eradio, Olim dignus,
olim dignus, clamat.
August. Epist. 110.

(b) *Clem. Constit.*
l. 8. c. 2.

worthy person, and is called upon to come forth, and shew the Crimes alledged; all which cannot be so well done, if there were not stated times of Ordination. I have been the larger upon this particular, because I perceive the Duty of Fasting and Prayer is at this time most notoriously neglected; and though the thing be so rational, and so pious, so ancient and so unexceptionable, yet those who have nothing to say against it,

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it, do never regard these times, nor use either abstinence or any extraordinary Devotion on them, which is as well a shame as a sin; and I hope this may move us to amend for the future, especially when we have considered what excellent Forms are provided for our use at these Holy Seasons, which the following Tables, and Discourses will shew.

Bb 3

The

The Analysis of the First Prayer.

§ II. This Prayer hath three Parts.

- | | | |
|---|--|---|
| 1. The ground of these Petitions taken from | 1. God's gracious nature. | O Almighty God, our Heavenly Father, who hast purchased to thy self an Universal Church by the precious blood of thy dear Son, |
| | | |
| | 2. His Mercy to the Church. | Mercifully look upon the same, |
| | | |
| | 1. Generally for the whole Church. | And at this time so guide and govern the minds of thy Servants, the Bishops and Pastors of thy flock, |
| | | |
| 2. The Petitions themselves. | For the Bishops ordaining. | 1. The Request, that they may be directed. |
| | | |
| | | 1. Not chuse rashly. |
| | | |
| | | 2. The Ends that they may, |
| | | |
| | | 2. But chuse wisely. |
| | | |
| | | That they may lay hands suddenly on no man, But faithfully and wisely make choice of fit Persons to serve in the sacred Ministry of the Church: |
| | | |
| | | And to those which shall be ordained to any Holy function, give thy grace and heavenly benediction, |
| | | |
| 3. For the Persons ordained. | 1. The Request, that they may have grace. | That both by their Life and Doctrine, they may set forth thy Glory, |
| | | |
| | 2. The Ends of it, that they may be fit to | And set forward the Salvation of all men. |
| | | |
| | | 1. Glorify God. |
| | | |
| | | 2. Save Souls. |
| | | |
| 3. The name in which they are made. | | Through Jesus Christ our Lord, Amen. |
| | | |

A

A Practical Discourse upon this Prayer.

§. III. **Almighty God, our Heavenly Father, who hast purchased to thy self an Universal Church by the precious blood of thy Dear Son, mercifully look upon the same.**]

We have a double Encouragement to make this Prayer: *First*, if we consider the Person of whom we ask: *Secondly*, the thing which ask for. I. He that we ask of, is all-sufficient, and able to help us, because he is an **Almighty God**, and he is very likely to hear us, because he is **our heavenly Father**, especially, II. Because that which we petition for, is his **Universal Church**, which he loved from all eternity: and because by *Adam's* fall it was likely to become the Possession of *Sathan*; rather than lose it, he was pleased (as is here noted from *S. Paul*) to purchase it to himself with the blood of his own dear Son, *Acts* xx. 28. *Ephes.* v. 25. We were God's by Creation before, but since Mankind had universally lost that happiness of belonging to God, he made an universal Purchase, that we might be his by a second Title of Redemption. Now the whole body of Mankind, which do own and believe God to be their God, and Jesus their Redeemer, make up this universal Church, and for these we pray, who no doubt are very precious in the sight of God; for can we imagine, God would purchase a Church so dearly, and not prize it highly after he hath gotten it (c)? *When he hath given his own Son for us, will he not with him also freely give us all things*, *Rom.*

(c) *Solemus enim magni facere ea, quæ nobis magni constant.*
Grot. in *Ephes.* i. 14

viii. 32? Especially such things without which all that was given before would be in vain? We pray,

B b 4

that

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that the Church may have a worthy Ministry, without the which the very Death of Christ will not profit Men, *for how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher?* Rom. x. 14. The Reconciliation was made by the Death of Christ, But the Ministry of this Reconciliation is committed to the Ecclesiasticks, they are to apply it, and by their Endeavours men are actually reconciled, 2 Cor. v. 19. It was St. Pauls's Argument to the *Asian* Clergy to be diligent in their Office, because they were set over that flock, which Christ had bought with his own blood, *Acts* xx, 28. And it is the motive, which we use to Almighty God, to move him to **look mercifully upon his Church** at this time, when Ministers are to be chosen into it, because he purchased his Church so dearly, and the price will be lost to very many particulars, if there be not fit Ministers to shew the people their need of Jesus, and his willingness and power to help them; unless there be such ordained, as may pray for them, and instruct them, reprove and exhort them, alas! they will be but little the better for all that Jesus has done for them. God once looked upon this Church, when it was likely to be lost for ever, he looked then with so much Mercy as to send a Saviour to redeem it; wherefore we hope he will look upon it now with so much compassion, as to send able Ministers to make that great Salvation effectual. When he hath bought and brought home his straying sheep to the great Bishop of their Souls, doubtless he will appoint proper Shepherds and Pastors to feed them with all things needful to Salvation.

§. IV. **And** at this time to guide and govern the minds of thy Servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit Persons to serve in the sacred ministry of thy Church.]

The first Petition of this Prayer is in behalf of those that choose and do ordain, and that is the Bishops and Pastors of Christ's flock; The Bishops by their own Right, the Pastors only as Assistants, and by the permission of the Bishops. The Church of *England* indeed admits of the Order of Presbyters by licence from the Bishop to examine Candidates, and allows the Arch-deacon to present them, and gives the Priests which are present leave to lay their hands upon the head of the Persons ordained, which was decreed in the fourth Council of *Carthage*, *can. 3.* And which some would gather to have been an Apostolical Custom from *1 Tim. iv. 14.* though *St. Chrysostom* believes by the Presbytery there is meant the Colledge of Bishops (*d*). However it is most certain, neither this Church doth, nor the ancient Church did think, that the Pastors had any Right to the Power of Ordination: For the second Canon of the Apostles affirms, that the Bishops alone had that Power (*e*), and all the Writings of the Fathers confirm it, Yea *St. Hierom* himself, where his anger was hottest against the Bishops, confesseth them above Presbyters however in this power of Ordination (*f*). *Epiphanius* makes this the difference

(*d*) Οὐ μετ' ἐπισκοπῶν οὐδὲν ἐταῦθα, ἀλλὰ μετ' ἐπισκόπων. *S. Chrys. in loc. & verso Ethiop. habet* — *impositione manuum Episcoporum.*

(*e*) Πρεσβύτερος ἢ ἐπίσκοπος χερσὶ τοῦ ἐπίσκοπου &c *Can. Apostol. 2.*

(*f*) *Quid facit (excepta Ordinatione) Episcopus, quod Presbyter non facit? Hieron. ad Evagr.*

between

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between Bishops and Priests, that Bishops make Fathers of the Church by Ordination; whereas Priests can only make Sons of the Church by Baptism: and whereas *Arias* being denyed a Bishoprick, did in revenge assert that the Presbyters had equal power with them to ordain, &c. He tells us he was censured as an Heretick for this opinion. *Epiphan. contra. her. 75. l. 3. tom. 1.* Moreover, whereas one *Maximus* pretending to be a Bishop, had ordained divers, and afterwards was found and declared to be no Bishop, the general Council at *Constantinople* degraded all that had taken Orders from him, not allowing them to be reckoned in

(g) ΜΗΤΕ ΤΕΣ ΠΑΡ' ΑΥΤῆ ΧΕΙΡΕΣ ΤΟΥΝ ΔΕΥ- ΤΗΣ ΕΝ ΟΙΩΔΗΠΟΤΕ ΕΛΔΜΩ ΚΛΗΕ Ο. CON- cil. 2. Const. can. 4.

in any degree of the Clergy (g) anno D. 333. And a Council at *Hispalis* did decree, that certain Preists and Deacons, who (in the Bishops weakness had received their Benediction only from the hands of certain Pres-

byters, should be utterly degraded and reputed merely as Lay-persons. *Concil. Hispal. 2. Can. 5. 6.* More Authority and Instances might be produced, but this may suffice to vindicate the right of Bishops, and to shew that we pray for them principally and in the first place, and for the Pastors only as their Assistants, and as the Bishop doth ordain with their concurrence. Now the thing asked in behalf of these, is in the general, that God would direct and assist them in their choice. In the primitive times Bishops and Ministers were often chosen by miraculous Indications, which being now ceased, the divinc care of his Church is still the same; wherefore we hope those who are by him intrusted with the Government thereof, shall be guided so as to judge rightly of the Gifts and Qualifications of those they do admit: We hope God will prevent them from choosing ill, and help them to choose well; and then,

I. They

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I. They will observe the Apostolick Canon given by *S. Paul to Timothy*, 1 Tim. 5. 22. And *lay hands suddenly on no man*, which place although some later Criticks interpret of Absolution, yet it is evident our Church here applys it to Ordination, and so did most of the Fathers also (h), and *Grotius* of late

approves that sense (i), That a Bishop must take heed he do not rashly admit any to Holy Orders, till he have first examined his fitness for the Office; and hence the Apostle adds, *neither be thou partaker of other mens Sins*, To intimate, that the Bishop, who unadvisedly admits an unworthy

Person into Holy Orders, is a Partaker of the Sins, which this unworthy Person commits in this place: like as *Isocrates* notes, *That Rulers must choose no wicked men into their inferiour Offices; for if they do, whatsoever wickedness they commit, it will be imputed to those who did advance them*, ad Demonio. Wherefore we pray for their own sakes, and for the Church's sake, that they may take time, and *act deliberately* in a matter of such moment as this is; and if God guide their minds, they will not be too hasty, but,

II. They will **faithfully and wisely** choose fit Persons: The Bishops are God's Stewards, they ought therefore to have these two Qualifications, viz, 1. *Fidelity*, 2. *Wisdom*: if they be **faithful**, they cannot consent to an unworthy choice; and if they be prudent, they cannot easily be imposed on. A faithful Bishop will not for fear or favour, for gain or any evil ends, admit any that are unfit, neither will he out of Anger or Partiality reject any that are deserving. Again the Bishop's prudence and wisdom will

(h) — *Nefacile aliquis accipiat Ecclesiasticum dignitatem, nisi prius de vita ejus ac moribus fuerit disputatum.* S. Amb. in loc. ita Chrys. & Theoph.

(i) *Prohem ego de Ordinatione accipi.* Grot. in loc.

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will enable him to discover the ignorance of such as are illiterate, and the evil actions of such as are scandalous; so that if Fidelity and Wisdom be his guide, he cannot make an ill choice. And doubtless we have great reason to pray they may choose well; for the Ministry is sacred, which these Candidates undertake; the Master they serve is very great, even Almighty God; the place they are to serve in, is very near him, to wait at his Altar, the matters committed to their charge are very precious, even immortal Souls, purchased with the blood of Christ: And this for the Persons choosing.

§. V. And to those which shall be ordained to any Holy Function give thy grace and heavenly benediction, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all men, through Jesus Christ our Lord, Amen.

In the next place, we pray for the persons who are chosen; for although they be outwardly admitted to the Office by the Bishops, yet they must be inwardly fitted for, and assisted in it, by God; they confer the Honour, but he only can give the Grace: which is fully expressed in the Forms of the *Greek* Ordination,

(k) ὁ γὰρ ἐν τῷ
ἐπιθέσει τῶν ἱμῶν
χειρῶν ἀλλ' ἐν τῇ
ἐπισκοπῇ τῶν πλυν-
σίων σε οἰκτιρῶν
δίδεται χάρις τοῖς
ἀξίοις σου. *Euchol.*
p. 251.

where the Bishop professeth it is not the Imposition of his hands, but the riches of God's mercy, which gives Grace to those that are chosen (k): and the same is implied in this Prayer wherein we beseech Almighty God, even for those who have the honour to

be approved by men. Now we beg two things for them. I. That God will give them his **Grace**. and II. His **heavenly Benediction**. His Grace will

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will fit them for their Office, and his blessing will prosper them in the discharge of it; the divine Grace will enable them to plant, and his benediction will give the encrease to all their labours: So that these two comprehend all that can be desired on their account; for if they be inwardly gracious, and continually blessed, then they will effectually **set forth Gods glory**, and also **set forward the Salvation of men**. And these two are the great ends of their Office; they are to declare the wisdom and power, the mercy and goodness of God, and also to praise him themselves, and to engage others to joy with them; and then further they are to promote the Salvation of all, especially of those under their charge, by Instruction and Exhortation, comfort and reproof, or as is here expressed, **by their Life and Doctrine**; for if they live wickedly they dishonour God, and harden evil men, they are a scandal to Religion and a hindrance to men's Salvation; and if they preach not at all, or not right Doctrine, they promote ignorance or propagate Errors, and so neither glorifie God, nor shew their people the right way to Heaven; which is very sad when the Lights of the World are Darkness, and those which should guide others, do either let them go wrong, or lead them out of the right way: Wherefore whosoever loves God, or wishes well to his Neighbours souls, whosoever desires the honour of Religion, and the good of the Church, is obliged to pray at these solemn times with great Devotion for those who are to be ordained; for if by God's Grace their Principles be right, and their Practices agreeable, oh how great glory shall God have by them? and how infinite a blessing may they prove to the Church? How many Souls may hereafter receive advantage by the zealous Prayers, affectionate Sermons, prudent advice, and pious Examples of those Ministers? Let us therefore beg
this

this Mercy for them with a Passion as great as the excellency thereof doth require, through Jesus Christ our Lord, that God may grant it to our exceeding benefit.
Amen.

The Paraphrase of the first Prayer.

O [Almighty God,] to whom we resort in all our need, as to [our Heavenly Father, who hast] pitied poor perishing Mankind, and out of them [purchased] for an Inheritance [to thy self] that Society of Believers, which makes up [an universal Church,] redeeming it from eternal Damnation [by the precious blood of thy dear Son] Jesus Christ, we hope thou wilt not let them want any thing, whom thou hast so dearly bought; wherefore Lord, do thou [mercifully look upon the same,] and take care of it at all times: [and at this time] especially, when a new supply of Ministers are to be chosen into it, do thou [so guide and govern the minds of] those, whom thou hast intrusted to make this choice, even of [the Bishops and] their Assistants, the [Pastors of thy flock, that they] according to S. Paul's Rule [may lay hands] for the conferring these holy Orders rashly or [suddenly on no man,] which shall be offered to them. Let them admit none without a strict Enquiry into their Learning and manners, [but faithfully] without any partiality, [and wisely] with great discretion, let them [make choice of] such as for their parts and piety shall be judged [fit Persons to] discharge so great a Trust, as it is to [serve in] all those Divine Ordinances and Offices, which belong to [the sacred Ministry of thy Church:] Direct them in their choice. [And] as [to those who shall be] chosen at this solemn time, and [ordained to any] Degree

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Degree or Office in this [Holy function,] We pray, that it may please thee [to give] large measures of [thy grace] to sanctifie their hearts, [and] to send great success by thy [heavenly Benediction] on their endeavours, [that both by] the Holiness of [their Life, and] the truth of their [Doctrine,] many may be drawn to imitate their Example, and believe thy Gospel, that thereby [they may] answer the great end of their Calling, which is to [set forth thy Glory,] and shew thy mercy towards poor Sinners, [and] withal to [set forward] Souls in their way to Heaven in order to [the Salvation of all men,] which thou desirest, and these may effect, if thou please thus to bless them [through Jesus Christ,] who bought thy Church; we therefore beg it, and we hope thou wilt grant it, since he is [our Lord] and our Redeemer. [Amen.]

The

The second Prayer in Ember-week.

§. Vi. **T**Hese Ember-weeks do return so frequently, that it is thought fit to add another Collect, for the help of those whose Devotions are apt to be assisted by variety. Yet since the Request is the same, the Sense is little different from the other, unless this may be thought most proper to be used after the Candidates have passed Examination, as the other is fittest to be used before. In other things they both agree, the Method being almost the same, as the *Analysis* will declare: so that when we have considered that, our Discourse on this shall be very brief.

The Analysis of the Second Prayer.

§. VII. This Prayer hath three Parts.

- | | | | | |
|--|---|---|---|---|
| 1. The ground of these Petitions, taken from | { | 1. God's all-sufficient bounty. | { | Almighty God, the giver of all good Gifts, |
| | | 2. His peculiar Providence concerning his Church. | | Who of thy divine Providence hast appointed divers Orders in the Church, |
| | | | | Give thy grace we humbly beseech thee, |
| 2. The Petitions themselves, | { | 1. General-ly intimating | { | To all those, who are to be called to any Office or Administration in the same, |
| | | 2. The persons for whom it is desired. | | And so replenish them with the truth of thy Doctrine, |
| | | | | And endue them with Innocency of life, |
| 2. The Petitions themselves, | { | 1. How they should be qualified, | { | That they may faithfully serve before thee, |
| | | 2. Why they should be so qualified. | | To the Glory of thy great Name, |
| | | | | And the benefit of thy Holy Church, |
| 3. The name in which they are made. | { | 1. For the discharge of their Office. | { | Through Jesus Christ our Lord, |
| | | 2. For God's Glory. | | Amen. |
| | | 3. For the good of Churches | | |

*A Practical Discourse upon the
second Prayer.*

§.VIII. **Y** Almighty God, the giver of all good Gifts,
who of thy divine Providence hast appointed
divers Orders in thy Church.]

The foundation of this Prayer is very firm, being laid upon two Places of Holy Scripture, for first *S. James i. 17.* assureth us, that *every good Gift is from above, and cometh down from the Father of Lights*; and then *S. Paul* teacheth us, that he is the Author of those distinct Orders and Offices in his Church; for *He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers*, *Ephes. iv. 2.* No human Policy did invent these different places; but God himself foresaw it would be necessary in the Church, as well as in all other Societies, That some should be superiors as the Apostles and Bishops, some inferiors, as Priests and Deacons. Some in this Body were to act as the Head, some as the Hands, some as the Feet; yet every one doth serve as well to the beauty as the conveniency of the whole: So that we have good ground to hope, that God will hear this request, for he appointed the Offices, and he gives different gifts to fit men for the discharge of them; for *to one is given the word of wisdom, to another the Word of Knowledge by the same Spirit, &c. 1 Cor. xii. 8.* The gifts of Learning and Elocution, of prudence and courage, of devotion and piety do all come from the hand of God; whatever place any man hath in the Church, it is of God's appointing, and whatever abilities any man hath to discharge his duty therein, it is by the Gift of God: But by gifts in this place, we may understand not only the Qualifications, but the very Orders themselves; for Ecclesiastical Offices are called Gifts by *S. Paul*,
where

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where he saith, that Christ at his Ascension gave gifts *unto men, to some Apostles, &c. Ephes. iv. 8. 11.* And Justinian calls the Priesthood one of the greatest Gifts, which ever God gave unto men. *in Anbemic.* However we interpret, this is sure, that the Church is the House of the living God, *1 Tim. iii. 13.* And as every man expects the power to appoint to all in his own Family their several places, so we may well allow God to do in his, and when he hath set them in their proper place, we may justly intreat him to bless those who are his gift to us; and 'tis very likely he will hear us in behalf of those whom he hath constituted, and as he hath called them, he will fit them.

§. IX. **For the grace,** we humbly beseech thee, to all those, who are to be called to any Office, or Administration in the same, and to replenish them with the Truth of thy Doctrine, and endue them with innocency of Life.

Amongst all the Gifts of God, the best and noblest is his Grace, without which all other gifts are abused to pride or other evil purposes: Grace is requisite for all, but chiefly necessary for those, who are to infill grace into others: S. Paul saith he was made a Minister by the Gift of the grace of God, *Eph. iii. 7.* And in the Greek Forms the Bishop saith when he ordaineth any, *the divine Grace promereth thee;*

yea they do particularly pray for the Ordained, that the Grace of the most holy Spirit might come upon them (1). And we beg the same for all Orders among us, and for every person in those Orders, because none of them can please God or profit others without it. Whether therefore they be called to be Priests, which is here

(1) *Εὐχόμεθα ἵνα
ὁ ἀγίος πνεῦμα
ἐν σοὶ ἐργασθῇ
καὶ ἡ χάρις τοῦ
κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ σοῦ
ᾤκησιν.*
+ C. Euch.

understood by an Office, or to be Deacons, here intimated by the word **Administrati-**

(m) **Πᾶν τὸ ἐκ**
ἐκ τῆς λειτουργίας τοῦ
καὶ διακονίας ἐν αὐτῇ
καὶ συνουσίᾳ. Dup.
vers.

on (m), whether they be chosen to consecrate or distribute, to officiate in the higher, or minister in the lower places of the Church, **Grace** is necessary for them all: and that **first, to replenish them with truth of Doctrine,** **secondly to endue them with Holiness of Life:** To fill their minds with right Principles, and to adorn their Lives with a Conversation suitable thereunto. Now this is the exact Paraphrase of *Moses* his Prayer

for *Levi*, *That God would let his Urim and Thummim be with his Holy one* (o); for *Urim* signifies the Light of true Doctrine, and *Thummim* the Perfection of an innocent Life; both which are the necessary Qualifications of every good Clergy-man, whose Understanding must be enlightened with Learning and a comprehensive Knowledge, that he may discern what is Truth, and be able to defend it against all Opposers; and then his Actions must agree to his Profession, and be the Ornament of his Principles, and the guide to those belonging to his Charge; but alas! if they want both of these, and are ignorant or erroneous in their Judgments, or debauched and wicked in their Lives, they are a Plague to the Church, and every way to be lamented: yea if a Minister want but one of these, he can do but little good; Truth without Learning is weak, and without Holiness it is scandalous: And Holiness without Truth is Hypocrisie, without Learning it is contemptible. Wherefore let us pray, that both the Qualities may meet in such as are now ordained: For

when

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when they are both joyned in a Clergy-man, they are very lovely, and very powerful, and such persons will be both able and likely to do good: But of this before.

¶ *That they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy Holy Church through Jesus Christ our Lord, Amen.*

A Minister is one chosen to draw near to God; to serve in the noblest Employment, that any mortal can have about the King of Heaven; for they are to serve before him, to officiate daily in the Church, the place of his especial presence: They are to be Stewards of Heavenly Mysteries, and therefore it is fit they should be faithful, 1 Cor. iv. 2. Especially since their Master's eye is alwaies over them, and that they are to give so great an Account at last. Now if it please God to set up Orthodox and learned, pious and sober Men in these Holy places, we do not doubt but they will be faithful Servants, and discharge their Duty as well to the Honour of the great Master, as the good of all the Family; The Name of God will be glorified by all the people for setting such prudent and pious Shepherds over them, and all Christian People will be instructed by their Doctrine, and encouraged by their Example; so that the Church shall have abundant benefit from their Endeavours. And oh how great a blessing and desirable a happiness is this, to have such Clergy and such People! it will be a powerful Motive to God to give his Grace to these now to be ordained; and I hope it will also move us to beg it heartily for them: if we desire the Honour of the Master, or the good of the Family, let us pray for faithful and wise Stewards, and let the Lord say thereunto Amen.

The Paraphrase of the Second Prayer.

O [Almighty] and most bountiful [God, the gi-
 ver of all good gifts,] which the Sons of Men do
 enjoy, [who] amongst other acts of Grace towards us
 out [of thy divine] Care and [Providence haue] for
 the prevention of Schism and Confusion [appointed
 diuers Orders] and Degrees, some higher and some
 lower, [in thy Church] for the Government and edi-
 fication thereof, We hope thou wilt bless that which is
 of thine own appointing: [Give thy Grace] where-
 fore at this time, [we humbly beseech thee,] O Lord
 and communicate thy Spirit [to all those who] by thy
 Bishops, thy Substitutes [are to be called] and ad-
 mitted, either [to any Office] as Priests, or as Dea-
 cons, to fulfill any inferior charge [and Administration
 in the same] Holy Society of the Church: And
 let this Grace of thine bestowed on them enlighten
 their minds, [and so replenish them with] Right
 Judgment and compleat understanding, that they may
 teach and defend [the truth of thy Doctrine,] Let
 it also sanctifie their Conversation, [and endue them
 with] all Holiness and [innocency of life:] We pray
 they may be wise and pious to the end, [that they may]
 as good Stewards, [faithfully serve] in thy House,
 where they appear immediately [before thee,] and that
 their sacred Ministrations may tend [to the] setting
 forth of the [glory of thy great Name,] which
 deserves to be praised by all, [and] also to [the
 benefit of] all men, that belong unto [thy Holy
 Church,] who will be brought to eternal Salvation
 by the Doctrine and Example of such gracious Pastors.
 Grant this mercy therefore for the effecting so happy
 an end [through Jesus Christ our Lord,] in whose
 Name

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Name we ask it, and by whose Mediation we hope to obtain it, Amen.

SECTION VIII.

Of the Prayer for the High Court of Parliament.

§. I. IT is the peculiar felicity of this Realm of England, that though it be an absolute Monarchy, as well by Conquest as Inheritance, yet such have been the gracious Condescensions of the Kings thereof, that they have voluntarily circumscribed their own Power in some particulars, and granted their Subjects the Privilege to choose a great Council from among themselves to be advised with in matters of greatest moment, that so what is for the common good, may pass by common consent: So that we may say of our Princes, as Pliny of the good Emperor Trajan; *They have freely yielded a rule by those Laws, to which nothing but their own goodness could oblige them* (a). And doubtless the People of England ought to take it as an Act of Grace, that their Kings have consented to govern them in this manner: For it is certain, that before the Conquest, the Saxon and the Danish Kings had no such formal Parliaments; but arbitrarily summoned such of the Temporal and Spiritual Nobility, as they pleased, upon some occasions; and none but Bishops and Barons were admitted to this great Council for many years after the Conquest: the first Grant that ever was made to the Commons, was in the last year of K. John,

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who by his Charter saith, he will cause a common Councel of the Nation to be assembled; and cause not only the Nobility to be summoned, but all that held of him *in capite*. *Chart. R. Johan. an. 17. ap. Spelman. Glossar. fol. 452.* And yet it was near 50 years after, ere this Grant was put in Execution; for the first Writ issued out to summon the Commons to Parliament bears date but the 49 *Hen. 3.* about 1265. But ever since our gracious Kings have upon all grand occasions duly called these Parliaments, as well the Lords Spiritual and Temporal, as the principal of the Commoners chosen by the People; and they have conferred many great Priviledges and Immunities on this noble Assembly, and advised with them concerning Peace and War, concerning the making or repealing of Laws, the imposing Levies and Taxes for the publick defence; they have given them leave to represent all common grievances, and to impeach notorious Offenders, even of the greatest Quality: all which Rights and Powers being derived from the Royal favour, ought to oblige them to the Service of their great Master; who hath so far reserved the Supremacy in his own hands, that they cannot meet but by his Summons, and are dissolved again at his pleasure, they may contrive but cannot compleat any Law to bind the Subject without the Royal assent; and yet our excellent Princes have promised they will impose no universal Taxes, nor confirm or repeal any Statute-Law without their advice, following herein the Example of the noble Emperor, *M. Antoninus*, of whom it is said, *That he did no great thing in Civil or Military Affairs without the advice of his best Subjects* (being wont to say,) *It was safer for him to follow the counsel of so many of his friends, than that they all should act by his single Judgement.* *Jul. Capitol. in M. Anton.* And *Solomon's* Observation confirms the
pru-

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pendence of this Course, who saith, *in the multitude of counsellors there is safety*, Prov. xi. 14. And doubtless so many judicious eyes, drawn together from the several parts of the Nation, cannot but discern things tending to the common good, and discover all publick inconveniences, and foresee all probable evil accidents, and prevent many mischievous Designs: So that they may be a very great happiness, as well to the King as the whole Nation, if they act prudently and piously, and aim at God's glory, and the publick good; to which purpose, we make this Prayer for them. And as we have great reason, so we have good Authority for so doing. The primitive Christians always prayed, that the Emperour might have a *faithful Senate*. Tertul. apol. And the Light of Nature taught the *Gemiles* to begin all their grand Consultations with Sacrifices and Prayers, neither did the Senators meet in a prophane place, but in a solemn and sacred one, where there were Temples of the Gods, — and that they might have an auspicious beginning, they ought at their entrance to offer Sacrifice on the Altar of that Deity in whose Temple they assembled. As Augustus decreed, they were to supplicate with Incense and Wine, that every Act might be valid, agreeable to the custom of Athens, where the Priests were wont to sacrifice in all publick Consultations, and for the Example of the Spartans, whose Countels were always attended by an Augur. Alex. ab. Alexand. gen. dier. 4. cap. 11. Now it would be an abominable shame, that we should express less sense of our dependance on God, and shew a lighter regard toward the common Good than Heathens; wherefore we also in the Session of our great Senate, do beg a blessing on them in that admirable Form, whose rare and comprehensive Method is presented in this Table.

The

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The Analysis of the Prayer for the Parliament.

This Prayer containeth four Particulars

I. In general for the whole Kingdom.

II. In special, for it's Religion.

III. That their Councils may be happily carried on.

IV. For the advancement of God's glory.

V. The Churches good.

VI. The welfare of Prince and People.

VII. Generally for bringing all things into good Order.

VIII. Prosperity.

IX. Prosperity.

X. And Religion.

XI. Enlarging these Requests as to

XII. Concluding them in the Name of Jesus Christ.

Most gracious God, we humbly beseech thee for this Kingdom in general,

So especially for the High-Court of Parliament, under our most religious and gracious King at this time assembled,

That thou wouldest be pleased to direct and prosper all their Consultations,

To the advancement of thy Glory,

The good of thy Church,

The safety, honour, and welfare, of our Sovereign, and his Kingdoms.

That all things may be so ordered and settled by their endeavours upon the best and surest foundations,

That Peace and Happiness,

Truth and Justice, Religion and Piety, may be established among us for all generations.

These and all other necessities

For them, for us, and the whole Church, we humbly beg

In the name and mediation of Jesus Christ our most blessed Lord and Saviour, Amen.

A Practical Discourse upon the Prayer for the High Court of Parliament.

§. III. **M**ost gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament under our most Religious and gracious King at this time assembled.

The Jews were enjoined both to seek, and pray for the Peace of that Kingdom wherein they lived as Captives; because in the Peace thereof they should have Peace also; Jer. xxix. 7. And it appears by innumerable Testimonies, that the ancient Christians daily prayed for the welfare of the Roman Empire, though they were miserably persecuted under it. How much more reason and greater Obligations then have we to pray for this Kingdom, in which we were born and brought up; of which we are natural Subjects, and under which we enjoy our Lives and Liberties, our Estates and our Consciences upon better Terms, and with greater security, than any People in the World? We may think it is a great matter for so inconsiderable Persons, as to our quality and number, to intercede for a whole Kingdom, and so it is; but therefore we ask humbly, and our comfort is, that we address to a most gracious God, who will not easily deny us, when we ask with a publick Spirit and a large Charity. It is an Argument of a base and narrow Soul to pray only for our own private welfare; and as *Tamblichus* notes, *the publick and private Interest are not distinct things, for in the common Good of the whole, the peculiar advantage of private persons is contained*: So that it is a prouder and nobler course to wish the Prosperity of the whole Nation, that many may be

happy

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(b) *Tam publicè quam privatim utilis est, ac publica magis quam privata curantur.* Plutarch.

happy together, than to desire felicity alone (b); and the Persians had a Law; That no man which sacrificed should confine his Supplications to such things as were only good for himself, but that he must pray for good things to the King, and to all the Persians, because in that number he himself is included; Herodot. l. 1. How much more are we Christians obliged to pray daily for the whole Kingdom in general? but more especially, we must pray for it in times of Parliament, because then there are very weighty affairs in hand, and, as the Writ of Summons intimates, they are called to advise *de arduis regni negotiis*, viz. to make Laws, redress Grievances, to contrive things tending to the publick safety, to raise Levies for making War, or to propose terms of Peace: Now while these things are in agitation, that are of so grand Importance to the whole Kingdom, it is fit we should pray most affectionately for it then: And the devout Christian, whose fervent Prayers do obtain God's blessing on their Counsels, contributes as much to the Common good by his Petitions, as the most eminent Patriot by his advice. We do suppose, that they are now assembled under our most gracious King; for he did convene them by his Authority, they sit by his permission, they do nothing without his Approbation, so that they are, and ought to look upon themselves, as Subjects still, and under, not equal to their Royal Master. And verily when the late long Parliament would be no more under the King, but above him and against him, no good Subject could or ought to pray for any thing, but that they might see their Error and submit; but now when we have Loyal Parliaments, who love and honour the King, and do humbly advise, not arrogantly compel him, we can pray heartily and cheerfully for

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for them; and in our praying for them, we pray for the whole Kingdom; for if they be blessed, the whole Nation will flourish: And if we consider that a Loyal Parliament under a good King are the *Compendium* of the whole Realm, and the Nation representative, it will be a praying for the whole Kingdom at once: to pray for them; for here are present, the King, and the Nobility in Person, the Clergy by their Bishops and Procurators, the Commons by their Knights and Burgesses; so that if we do distinguish the Nation from the Parliament in our minds, yet we ought not to separate them in our Prayers, for they are the Nation virtually: Whereupon it was a Law at Rome, That whenever they prayed for the People, they should pray for the Senate and Nobility also, and that it should not be lawful to name the one without the other (c). And hence we may learn finally, how great intention and holy fervour is requisite for so noble a Prayer as this is, wherein we petition for the King, and all his Subjects at once; let us be ashamed to make such a Prayer with a slight or ordinary Devotion.

(c) *Manique ditiones, ut in omnia precatione, quam pro populo facerent, pro Senatu quoque & Quiritibus precarentur, neque fas esset in solenni prece alterum sine altero nominari.* Alab. Alex. l. 5. cap. 27.

§. IV. That it may please the to direct and prosper all their Consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms.]

There are two things required to make any Counsel happy, *first*, that it be directed to a good end by those that give it: *secondly*, that it produce as good effects for the benefit of those for whom it is given: the *first* is the subject

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subject of this Petition, and is so fully and clearly expressed, that it is not possible in so few words to give a better description of those great Ends, at which such Assemblies should aim; for it doth not only instruct the People what to ask, but admonish the Members of this great Council, what they are to endeavor in all their Consultations, being as well a Scheme of their Duty, as a Rule for our Devotions. In the confused Assembly at Ephesus, it is said, that *the greater part knew not wherefore they were come together*, Acts xix. 32. But it cannot be suspected, that those who are admitted into so Honourable a Council, should be wholly ignorant of these ends, however they may be liable to forget them; and therefore the Church hath made this daily Prayer to be as a constant Monitor to them, that they may remember their duty as well as know it, and daily propose these things as the mark, at which they may aim in all their deliberations. To which purpose we do in the general, *first*, desire of God to *direct* them to the right Ends, which are mentioned here; and then to *prosper* the Counsels so directed, that they may bring forth the happy effects mentioned in the next Paragraph: If he do not guide they will not aim right, and if he do not prosper them they cannot hit the mark; without his Grace to direct their Hearts, the Counsellors will advise with evil designs; and without his Blessing upon their Resolutions and Decrees, the Counsels will miscarry and come to nothing: So that we must first effectually engage God to be with them, and then their ends will be these three.

I. The Advancement of God's own Glory. It is an evil thing for any Members of this Honourable Assembly, to act and speak merely for applause, to move or comply with things, which will make them most grateful, without considering, whether they be pleasing

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sing to God, or agreeable to his Laws, whether they will bring honour to the divine Majesty or no. It is the duty of every Man in all his Actions to aim at the glory of God, 1 Cor. x. 31. but it is much more expected from so eminent Persons in matters of so great and general concernment: They that are so high must remember him that is highest of all, at whose Bar they must all answer, if they make unrighteous decrees, Ps. x. 1. So that they ought to consider, what Laws and Counsels will give the clearest Testimony of their Obedience to God, what will best agree with his Will, what is most just and pious, and what may be the most likely to engage the whole Nation to praise God for their meeting together: And these things they must advance with all possible vigour, neither courting the favour, nor fearing the displeasure of any Party, so they may but glorify and please their heavenly Father, and have the Testimony of a good Conscience.

II. The next End is to **promote the Good of the Church**, that is, to make such Laws and Constitutions as may secure our most holy Faith, and preserve our ancient and right ways of worshipping God. They must not suffer the prophane to scoff at these Sacred things, nor the factious to revile them; they must not allow Seducers to draw men from the true Faith; nor permit men of contrary Principles openly to use other Forms of Worship, to the amusing and dividing of the People, and the exposing the Laws and the worship by them established, to censure and contempt; they must defend the Priviledges, and keep the maintenance inviolable of that sacred Order, which prays for them, and serves to the Salvation of Souls. And these things they must do for their own, and the Nations sake, as well as for the sake of God's Ministers; for it is a great mistake to think, that it is only the Interest of the Clergy
to

to promote these things, since the Laity are as much concerned herein as they; for if Religion be despised, and the Church divided, if Ecclesiasticks be made contemptible, and either Idolatry or Fanaticism tolerated, the whole Kingdom will suffer by it, we shall soon find, that it will let in such a Flood of contention and strife, such a Torrent of Injustice, Debauchery and Mischief, as will involve us all in one common ruine. Religion is the bond of Peace, the foundation of Government, the security of Magistrates, the defence of Laws, and the bridle of the People, and doubtless the Church and State do now stand and will fall together; but I hope our prudent and honourable Senators will shew their care of their Country by their maintaining of Religion, and declare themselves good Patriots by promoting the good of the Church.

III. And lastly, They are to aim at the welfare of the whole Nation, as well of the King, as of all his Subjects, whose safety, honour and welfare, are so linked together in their own nature, that we have them put into one Sentence and signified in one Word: For the Interest of the Prince and People, if rightly understood, is but one, and the same thing. It is the security,

(d) *ab hac*

*anima populi et
vita salutisque*

Pendat. — Lucan.

Αρετήν πρῶτον ἑ-

ρὸν οὐδ' ἐν τῷ ἁ-

μάρῃ ἀλλὰ καὶ ὁρῷ.

Plut. in Pelopid.

vid. 2 Sam. 18. 3.

(e) *Prov. xiv. 28.*

Nec magis sine te nos

esse felices, quam tu

sine nobis esse potes.

Plin. Paneg.

ty, honor and happiness of the People to have their King safe from danger, honourable in esteem, and prosperous in his affairs (d). And on the other side, it is the safety and the credit, the advantage and comfort of the King, that his People be numerous and quiet, honoured abroad and abounding in plenty at home (e), their happiness and miseries are reciprocal; and we ought not to make any difference between

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between the Prerogative of the King, and the liberty of the Subject. The good Senator knows how to advance both at once: as to the Prince, he will aim at his **safety, his honour and welfare**, by giving him prudent and honest advice, by affording him liberal and necessary supplies, by prosecuting his Enemies, and complying with all designs for the general good: Again, he will also aim at the Peoples safety and prosperity, by devising wholsom Laws, and repealing such as are found inconvenient, by encouraging Trade, Impeaching Criminals, redressing grievances, and the like; whereby all may receive benefit. Let us all therefore earnestly beg of God to give us such Counsellors, and to bless them so long as they design these, and no other ends; the good Lord grant that the Members of this High-Court may not aim at their private ends, and design to make themselves great or rich, lest they who have such bad ends, use as ill means to accomplish them; for those who come into this Council, or act there, to advance their fortunes or encrease their Offices and Honours, will be apt to oppose any good thing, or promote any bad thing, so it will but help them to what they desire; may all such partial, selfish and corrupt Persons be kept from thence, and then God will **direct and prosper** them, He will make us happy in them, and oblige us to praise him for them, and that from time to time.

§. V. **T**hat all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happinels, truth and justice, Religion and Piety, may be established among us for all generations :]

When the Counsels of our Senators are directed to a right end, it is to be hoped they will be prospered, and blessed by God so as to have most happy effects : And when they aim sincerely at the glory of God, the good of the Church, the welfare of the King and the Kingdom, it is great pity they should miscarry ; wherefore we pray, that he who directed them to these noble ends, will grant them to be as succesful as they are pious. Now the effects which we wish and pray may follow upon their Consultations and Endeavours are,
 I. That all things may be brought into good Order.
 II. And that they may remain so for many Generations. There are always somethings in disorder, the State being like some Clock or curious *Machina*, wherein there are so many Motions, and such variety of Wheels, that some will be wrong without a daily care : some old Laws may grow inconvenient by the Alteration of Circumstances, and these are to be repealed ; others very profitable may become neglected and forgotten, these are to be revived : Some faults and grievances may be discovered in several matters. Now all these are to be rectified, and put into Order ; and when they are rightly ordered, then they are by the Royal assent to be settled, and turned into fixed Laws. But besides, there are some things which are very good and profitable, and are well ordered already, which yet some sorts of men (who like nothing but what is of their own devising) do find fault with, and would have either wholly taken away, or altered agreeably to their own

own fancies, and the way which is taken by some to make themselves eminent, is to complain of things that are well enough already; but doubtless it is not for the Interest of any Kingdom to answer the Pride, and innovating humour of these, who are never to be satisfied, and who by compliance with their complaints do only grow more apt to complain. The *Lycians* agreed, that whosoever propounded a New Law in their Senate should come in with a Rope about his neck, and submit to death, if his Motion were not thought convenient: and the great Master of Politicks adviseth against the change of Laws and Customs (f). *Hippodamus* is blamed for proposing a Reward to those who found out any new thing profitable to the *Milesian* State; and all the wise (g) men in the World have thought it better to keep old things with some inconvenience, than to have the trouble and hazard of Novelty, and daily Change: Wherefore in these Cases, we pray, that they may rather settle the good old ways, and confirm them by repeated Sanctions, than go about to order and establish new ones. 'Tis true, we desire that before they do settle any thing, they may take care it have a good foundation; we would not they should fix any thing rashly, till they have well considered of all the inconveniences that may attend it Counsel is the foundation of every Action, and by it (saith *Solomon*) every purpose is established (h). Our eyes ought to

(f) Το ἐστὶν δὲ
καὶ τὸν λόγον τῶν νο-
μῶν παύλας *Arist.*
Polit.

(g) ipsa mutatio
consuetudinis, etiam
qua adjuvat utilitati,
perturbat novitate.

Aug. Epist. 118.

In rebus novis con-
sistendis evidens esse
debet utilitas, ut re-
cedatur ab eo jure,
quod non æquum visum
est. *Ulpian.*

Cavendum ne —
graviora inferamus
vulnera, dum minoribus
mederi desideramus.
Amb. off. l. 2. cap. 2.

(h) Prov. xx. 18.
Consilia rerum agenda-
rum fundamenta sunt.

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(i) Prov. iv. 23, 25.
Vulg. Latin. *Palpebrae praecedant gressus tuos, cum operationem consilia recte praeveniunt.* Greg. de past.
l. 3.

(k) *Saliens antiquam videat casurus est antiquam debeat.*
D. Bern.

ponder the path of our feet, and we cannot walk surely, unless we look before we step forwards (i), and our **Actions** have no **sure foundation**, unless we do them after a mature deliberation(k); so that in the weighty affaires of a whole Kingdom, we pray they may decree nothing till they have laid a foundation in serious and prudent debates

and consultations; and withal there is another foundation, viz. The foundation of Honesty and Integrity, that is, when our Patriots do not confirm any thing, but what is just and pious, for we may observe that the most politick Counsels, which have been founded on impiety, cruelty or injustice, have never stood long, but been brought down, and many times on the guilty heads of their *Machiavilian Contrivers*; whereas holy and honest Counsels have endured for many Ages and Generations, whence we may conclude, that Prudence and Justice are **the best and surest foundations**. And when once all things are well ordered and settled on such a *basis*, there is nothing more to be desired, but that all things may **continue** in that happy State; for then private and publick Persons are as blessed as a good Government can make them: Then we shall have Peace abroad, and happiness at home; Truth shall right the innocent, and Justice punish evil-doers; The Church shall hold fast her purity in Religion, and every private person be encouraged to practice true Piety; Those who disturb our Peace shall then be suppressed, and all that hinder our happiness punished, there shall be no hiding of Truth, nor evading of Justice, no Encouragements to those, who undermine Religion and oppose Piety, but an universal felicity: if we have no War with for-
reign

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reign Nation, nor want of any good things in our Land, if Laws and Justice be well and rightly dispensed, if the Church and Religion be protected, and Piety encouraged by the Counsels of this noble Senate, the whole Kingdom will rise up and call them blessed: May the wonderful Counsellor, and all-wise God, who is the President of this great Assembly, *Psal.* lxxxii. *ver.* 1. while they aim at these blessed ends, may he please so to direct and prosper them, that we may be happy in their Constitutions at present, and our Children after us in the next Generation: May they make such firm Leagues, that *Peace* and *Happiness* may continue for many Ages; and constitute such excellent Laws for Church and State, as may secure the Administration of *Justice*, and the Exercise of *Religion* unto our Childrens Children: Finally may they lay the foundation of an universal and lasting Happiness, such as may not be dissolved at their breaking up, nor dye together with them, but descend upon their Heirs, and remain for an eternal Monument of their Wisdom and Goodness. This is the substance of this most comprehensive wish, and is all, that any true *English* man, and good Christian can desire, to make his Native Country happy: and would to God we were all so affected with it, that such as are Members of Parliament might lend their sincere Endeavours, and all the People contribute their most ardent Prayers, towards the attainment of this felicity. *Amen.*

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§. VI. **T**hese and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*]

Rab. Simeon adviseth, that we should not fix our Prayers upon one thing, nor confine them within too narrow bounds. *Pirk. Ab. cap. 2. §. 13.* Which Counsel we here follow in this large Conclusion of the preceeding Requests; wherein we do extend our desires to all things necessary for the Parliament and the Nation, for our selves and our Fellow-Subjects; yea for the whole Church of God. We have asked somewhat for the general good of all these already; but where so many are concerned, there are many necessities, and yet all very fit to be prayed for: We cannot reckon up all necessities, and yet we would not leave out any; and though we do not mention every thing, yet we comprehend all, and leave it to an All-seeing God, who knows the needs of all, to give to every one according as they wish, and he shall judge fit. *First*, We do review all our former Requests in the word [*these*,] which gives us opportunity to press for *these* things, which we have now prayed for, with a renewed importunity. *These* we beg especially, and with great earnestness at this time, yet not only *these*, but all other things, which Almighty God sees necessary, *First*, for them, who are assembled in Parliament, *Secondly*, for us, who are the Persons in whose behalf they advise; *Thirdly*, Or for this, or any part of his Holy Church; we desire he will grant it. Whatsoever will make their Counsels prosperous, our Condition happy, and the Churches Interests secure, we pray for these things. As for them, we desire they may be Loyal to the King, and united among themselves, diligent in finding out, and
happy

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happy in removing Evils, fortunate in discovering, and successful in accomplishing all that is for the common good. As for our selves, that we may live quiet and free in Obedience to their good Laws, and submission to all just penalties, loving their Persons, and reverencing their Dignity, who take such care of us and ours. As to the whole Church, that its Doctrine may be free from Heresy, its Discipline undisturbed by Schism, and its manners uncorrupted by Vice and Wickedness. Finally, if there be any other thing, which we do not remember, or cannot express, we pray for that also, if it tend to the common Good. And that we may obtain all the more effectually, we do beg them most humbly, not as if we were worthy to ask, or as if the Nation had deserved to receive these; not in our own Names, or relying on our own Merits, but in the name of Jesus Christ, our Mediator, who is daily blessed by us for former good things, which he hath procured us by his prevalent Intercession, and who alone hath saved us from all Evils; so that we have a good hope by him to obtain all these things also to our exceeding comfort. *Amen,*

The Paraphrase of the Prayer for the High-Court of Parliament.

O [Most gracious God,] who art apt to hear us, and ready to give us the greatest blessings, [we humbly beseech thee,] and intreat thy favour, [as] at all times [for this Kingdom in general] of which we are members, and natural Subjects, [so especially for the] Representatives and great Council thereof, even the [High Court of Parliament] summoned by the Royal Authority, and [under our most religious and gracious King] in a right manner [at this time assembled] to advise of the great affairs of Church and State. And that their Session may be prosperous, we pray [that thou wouldst be pleased,] from whom all good Counsels do proceed [to direct] by thy Wisdom, [and prosper] with thy blessing [all their Consultations,] Transactions and Decrees, that they may tend [to the advancement of thy Glor]y by encouraging Piety, and engaging us all to bless thy Name for them; as also to [the good of thy Church] by defending the Faith, maintaining the worship, and securing the provisions thereof, and finally to [the safety honour, and welfare] both [of our Sovereign] the King's Majesty, [and] also of all his Subjects, that belong unto all [his Kingdoms,] for both Prince and People are happy, and must be miserable together. O Lord help them therefore to deliberate prudently, [that all things] which are amiss [may be so ordered,] and rectified, and those things which are rectified or well-ordered may be so established [and settled by their endeavours,] that they may stand [upon the best and surest foundations]

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ens] of prudence, and the fear of God. Let such wise, holy and happy Proceedings be among them, and such Laws and Acts be devised by them, [that Peace] abroad [and happiness] at home, [Truth] in all Causes, [and Justice] in all punishments, [Religion] in our Principles, [and Piety] in our private Conversations, may flourish at present, and [may be established] so firmly [among us,] as to continue all our days, and [for all generations] of our Posterity, which shall come after us. [These] great and desirable blessings, which we have mentioned, and all other necessities,] which we have omitted, we pray thee to grant, if thou seest they be fit and good, either [for them,] who are in Parliament, [for us] that are here, [and thy whole Church] in any part of the world; because we ask them not in our own Name, but [we humbly beg] them all of thy Majesty [in thy name, and] by vertue of the [Mediation of Jesus Christ,] who loveth us, and interceeds for us, being [our most blessed Lord,] our only Redeemer [Saviour,] to whom with thee, and the Holy Spirit be Glory for ever, [Amen.]

SECT.

SECTION. IX.

Of the Prayer for all Conditions of Men.

§. I. **A**lmighty God commands us by his holy Apostle to pray for all men, 1 *Tim.* ii. 1. and the ancient Christians did so in their daily Offices: But our Church before the addition of this Collect, had no such universal Supplication, except on Litany-days, and when the Communion-Office was read; wherefore this Prayer was appointed to supply the Part of the Litany on ordinary days, and is by some called *the lesser Litany*. And because we ought never to pray for ourselves, but we should at the same time express our Charity towards all men, and our pity to the afflicted; therefore this Prayer ought not to be omitted, when the Litany is not used. Of the duty we have spoken before, so that now we shall only explain this Form.

The

The Analysis of this Prayer.

§. II. This Prayer contains three Particulars.

1. The Preface, shewing of whom we ask.

O God the Creator and Preserver of all Mankind,

1. Generally for the whole World.

1. The Persons prayed for,

2. The thing desired in their behalf, viz. Conversion.

we humbly beseech thee for all sorts and Conditions of Men. That thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations.

2. More especially for the Church, as to

1. The whole body thereof together, that it may be.

1. Outwardly in good Estate.

2. Inwardly guided by the Spirit.

More especially we pray for the good Estate of the Catholick Church, that it may be so guided and governed by the good Spirit,

2. The several Members of it, that they may be

1. In Judgment Orthodox.

2. In Practice

1. United.
2. Peaceful.
3. Holy.

and call themselves Christians may be led into the way of Truth, And hold the Faith in Unity of Spirit, in the Bond of Peace, And in Righteousness of life.

3. Most especially for the afflicted, mentioning

1. Who they are

1. At large all the
2. Sick
3. Poor,

2. Strictly, such as now desire our Prayers.

Finally we commend to thy fatherly goodness all those, who are any ways Afflicted in mind, body or estate, Especially those for whom our Prayers are desired,

2. V. hat we would have for them,

1. At the present
2. For the future

1. Relief
and
2. Patience.

happy Deliverance

That it may please thee to comfort and relieve them according to their several necessities, Giving them patience under their Sufferings, And a happy issue out of all their Afflictions, And this we beg for Jesus Christ his sake, Amen.

3. The conclusion of the whole,

A Practical Discourse upon the Prayer for all conditions of Men.

§. III. **O** God the Creator and Preserver of all Mankind, we humbly beseech thee for all sorts and conditions of Men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations.]

That the Church hath introduced every Prayer with those divine Attributes, which are fittest to direct and encourage the Petitions thereof, hath been noted before: And the Observation may be renewed and confirmed from the Preface to this Collect, which being a Request for all men is begun with a Commemoration, that our **God is the Creator, Rev. iv. 11. and the Preserver of all Mankind, Job. vii. 20.** from the Consideration whereof we learn two things. 1. That he is fit to be addressed to in behalf of all men, 2. That we are obliged to make the Address to him.

I. To whom should we pray for all men, but to him whose Power created them at first, and whose mercy preserves them ever since? Man is one of the noblest of his Works, and a principal part of his care, so that we commend unto him the work of his hands, and those that are the objects of his daily Providence, and dear to him above all the rest of the Creation; for his Spirit *rejoiceth in the habitable parts of the Earth, and its delights are with the Sons of men, Prov. viii. 31.* And we may be assured he is able to do whatsoever we shall desire for them, or any of them, for he hath made, and doth preserve them all. Mankind is indeed of several sorts, inhabiting in several Countries, speaking different Languages, distinguished by various Names, Complexions, Humors, Customs and Laws. And in the same Nation, some are Princes, others Subjects; there are rich
and

and poor, young and old, males and females, bond and free but in this they all agree, that God is the maker, and the keeper of them all, *Prov. xxii. 2.* And all of them need his help; He also understands their several wants, and he only is able to relieve them; He therefore alone is fit to be addressed unto for all mankind.

II. And we are obliged to make this Address, for He is our **Maker and Preserver** also, and all men are our Brethren; we are all inspired with the same breath of life (1), All made by the same hand, of the same matter, *Acts xvii.*

26. And all sprung from the same common Parents: So that we are obliged by nature to pray for all sorts of men. And when we do make such an universal Request, what is more necessary or more desirable to be asked for them, than for their *Conversion*? And where

(1) *Si ab uno Deo inspirati omnes & animati, quid aliud quam fratres sumus? Eccl. i. 6. Omnes homines velut jure quodam germanitatis connexi, ab uno patre conditi, & una matre tanquam fratres uterini editi.*
Amb. de Abraham. l. 2.

can we have a better form to ask this by, than in the holy Scripture? from whence we have taken *David's* words, *Psal. lxvii. 2. That thy ways may be known upon Earth, and thy saving Health among all Nations:* The next Petition is made for the Church, to whom God's ways are known already, but this is to be understood of the poor Heathens and all Infidels, who are strangers to their maker and preserver; for these therefore we pray that God who only can, may also please to make his ways known unto them; understanding by his ways, either the methods of his Providence in the wise disposal of all things, and the course which his Mercy takes to save poor sinners, as *Pf. xxv. 4. Isa. lv. 8.* which are so lovely and admirable, that if the World did see them they would be converted by such a prospect: Or else by his

his ways, may be meant his Commandments and Laws, as *Psal. cxix. 13. 15, &c.* which are the path,

(m) *Que est via
tua? que ducit ad te.
Agnoscamus quò ca-
mus, agnoscamus qua-
ramus. Aug. in Psal.
67.*

that he hath marked out to lead us to eternal happiness (m). We desire these Paths may be made known to the Heathen World: And not only his Laws, but his Gospel also, which is the meaning of **God's la-ving Health**, and is so called, be-

cause it is the blessed way of saving Souls by Jesus Christ, *Rom. i. 16.* and *chap. xi. 11.* We indeed are already happy in the Knowledge of both the Law and the Gospel, and we have abundant comfort and infinite benefit thereby, which may teach us to pity and pray for thole millions of poor Men and Women, that are as yet Pagan, and worship stocks and stones, and serve the infernal Spirits instead of God; and those that are *Mahumetan*, who believe in an Impostor, and take an infamous cheat for their grand Prophet; as also those obstinate Jews, who yet reject their promised *Messiah*. All these have rational and immortal Souls as well as we; and oh! what pity is it they should live and dye in this miserable Delusion, and run such a desperate hazard of their eternal Damnation? If we have any compassion for our own flesh and blood, any value for their poor Souls, or any sense of their miseries, let us shew it in our most hearty Prayers for their Conversion, which will advance the glory of God, enlarge the Kingdom of Jesus, and rescue innumerable poor Souls from a sad and intolerable ruine.

§. IV. **More especially we pray for the good Estate of the Catholick Church, that it may be so guided and governed by the good Spirit, that all who profess, and call themselves Christians, may be led into the way of truth.]**

We are commanded to do good to all men, especially to such as are of the household of Faith, Gal. vi. 10. which precept may serve for the Rule of our Prayers, as well as the Direction of our Charity, and teach us, when we pray for all men, especially to pray for the **Catholick Church**. S. *Augustine* saith, that in his time they prayed for the Improvement of good

men, as well as the Conversion of the evil (n); In like manner, when we have expressed our Charity abroad, in desiring that Heathens may be converted, we must not forget to take care nearer home, but must *Pray for the Peace of Jerusalem*, Psal. cxxii. 6. that is, for the good Estate of the **Catholick Church**, that it may be in a prosperous and safe Condition in every part of the World, free from Violence and Persecution, that it may be honoured and defended, fair and flourishing, quiet and abounding in all good things. This we may account **the good Estate of the Church**; although we may observe this Prayer seems not to look so much at the external Prosperity of the Church, nor doth it reckon its good Estate to consist so much in outward good things; for it follows, **that it may be so guided**, &c. The Inspiration of the spirit and the Profession of the Truth, the Unity & Piety of the Members thereof, are more really the good Estate of the Church, than riches or any worldly splendor, as is evidenced from the first ages, wherein it was

(n) *Orantes ut qui boni sunt meliores fiant & opere bono permaneant, qui mali sunt cito se corrigant.*

Aug. Homil. 6, tom. x. p. 92.

more

more glorious in its Poverty and Persecution, than it

(o) *Falsa est quidam apibus major, sed virtutibus minor. Hieron. in vit. Malch.*

was afterwards in its Peace and Plenty (o). We wish therefore, that the Church may flourish as well outwardly as inwardly, but especially we pray for the internal hap-

piness thereof, viz. That the whole body thereof may be animated by God's good Spirit, which is, as it were, the Soul of the Church, by which Jesus our Head quickens the whole Body, and orders every part. Now we have a gracious Promise from our Lord, that his Spirit shall be with his Church to the end of the World, *John xiv. 16.* And shall guide it into all Truth; *chap. xvi. 13.* So that as to the whole Church we are sure it shall never be forsaken by God, nor suffered to fall into any notorious Errors: But we know, that particular persons may fall into Errors and Impieties. There are many who profess the Religion of Christians in general, and call themselves by that Name, and are called so by others, which are but dead Limbs and withered branches, being in a worse condition than the Heathens, because these think themselves safe, and imagine their bare Profession will save them, when in Truth it will more surely and sadly condemn all such as dishonour it, and live contrary to it (p).

(p) *Atrocius enim sub sancti nominis professione peccamus, ubi sublimior est prerogativa, major est culpa. Salv. gub. l. 4.*

Such as these therefore we ought to pity and pray for, wishing if it were possible, that Heresies and Schisms, impiety and injustice might never be masked under the holy Name of Christian; But first, that every Chri-

tian in Profession may by the good Spirit be led into the way of Truth, that none among us may revive any old Heresies, or invent any new ones, That none may deny ancient and fundamental Articles, nor yet introduce

new

new and uncertain Fancies in their head. As for those who now hold any wild or false Opinions, we pray, they may be convinced; for those who are untainted, we pray, they may not be deluded by cunning Deceivers; that so we may all come to a blessed unity in our Faith, and agree in that Truth which is but one; and Lord, how happy were it for the Christian World, yea for any one part of it, if this Petition might prevail, and that there were no wicked and false Doctrines maintained or defended! *happy were the People, who were in such a Case;* and for the obtaining it among ourselves, we must not cease to pray to him who is able to bring it to pass.

§. V. **And hold the Faith in Unity of Spirit, in the bond of Peace, and in Righteousness of Life.**

It is the first part of a Churches felicity, that all its Members do believe the Truth, and hold one right Faith as to the main, yet this is not enough; for secondly, it is required also that those, who do hold this one Faith, be united in their affections, and holy in their Lives; for if there be Factions and Schisms, Quarrels and Disputes among them that agree in Fundamentals; or if there be scandalous and notorious Sins committed by those of this Profession; the Church cannot be happy, because strife and evil practices will dishonour Religion, hinder Piety, and expose the Church to the contempt of its cruel Adversaries: wherefore in St. Paul's language we pray also, that we may hold the mystery of Faith in a pure Conscience, 1 Tim. iii. 9. And may keep the unity of the Spirit in the bond of Peace, Ephes. iv. 3. because as he adds, v. 4, & 5. *There is but one body, and one spirit, one hope of our Calling, one Lord, one Faith, one Baptism.* May there be therefore Unity in

the affections, and ~~Peace~~ in the Practices of all Christians. May they so agree in their Judgments, and live so peaceably with one another, as if all made but one body, and all were animated by one Soul and Spirit, and all were bound in one ~~Bond of Peace~~; for it is Peace, that makes every member agree with the other; and is called a ~~bond~~, because it unites the whole body of Christians together, and makes them all as one, enabling them firmly to bear up against all opposition; and if we had but this ~~Peace~~, nothing were wanting to make up our felicity, but only ~~Righteousness of Life~~; for unity without Piety is but a Combination to do evil, and it is not sufficient, that we live lovingly together, unless we all live uprightly towards God, yea St. Paul thinks he is unworthy the name of a Christian who doth not depart from all Iniquity, 2 Tim. ii. 19. Now if we want affections to make this Request devoutly, let us but look a while upon the deplorable face of the Christian Church, and consider how they who hold the same Creeds, and agree in Fundamentals, differ in lesser matters, and that with so much bitterness and railing, fury and malice, that these lesser matters have set all Christendom in flames, and made our Divisions the scorn of all that are without, as well as the grief of the wisest within: And again let us but behold the wickedness of many called Christians, and we shall find their Pride and Luxury, Oppression and Fraud, Lust and Intemperance doth out-vie the very Heathens; whereby that illustrious Religion, which was once the wonder of its Enemies for its incomparable purity and virtue, is now become the Cloak for all wickedness, and infamous to the very Infidels. How justly may we complain with Holy Saviour? *In us doth Christ suffer reproach, and by us the Christian Religion is blasphemed, for we make the very Heathen say: Behold what kind of men they are, who*
worship

worship Christ——we may judge of him that is worshipped by his worshippers, for how can we think him a good Master, whose Scholars we see to be so very bad? Salv. gub. l. 4. Now when we reflect upon these things, I hope we shall with most passionate desires, beseech Almighty God by his good Spirit to redress these Evils, which are such a dishonour to him, a scandal to the Church, and a grief to all good men.

§. VI. ¶ Finally we commend to thy Fatherly goodness all those who are any ways afflicted or distressed, in Mind, Body, or Estate, [Especially those for whom our Prayers are desired.]

As we are men we are obliged to pray for all Mankind, as Christians for the Catholick Church, and now we Remember——them which suffer Adversity, as being our selves also in the body, Heb. xiii. 3. and liable to the like Calamities. Nature binds us to the first, Religion to the second, and our own frail Condition to this last. We call this a Prayer for all sorts and conditions of men; wherefore we must not leave out the afflicted, which are the greatest part of Mankind, there being no sort or Condition of men free from afflictions, rich and poor, learned and illiterate, young and old, high and low, do all smart under them, sooner or later, in some kind or other: And verily Afflictions are of so many sorts, that it is almost impossible to reckon them all, yet every kind is so grievous to those which feel it, that none of all the variety of Sufferers ought to be left out in our Prayers; whereupon though a particular enumeration be impossible, yet the Church hath in a few words most admirably comprized all the afflictions in the World, and first in general recommends to the divine goodness all Persons, any ways afflicted or distressed, let the Sufferers be never so many, or their

Sufferings never so various, these words will comprehend them. But this may seem too slight and general a remembrance; wherefore here is annexed a most admirable and full Division of all kinds of Afflictions, the measures of which are taken from the several Subjects of all human Miseries, *viz.* Our **mind**, our **body** and our **estate**, that is, from all that we are or have, for all within us and all without us, may be a Subject for misery.

Calamity appears in a thousand shapes to torment poor man (q): Sometimes the **mind** is deprived of the use of it's faculties by Sickness or Age, or evil Accidents, and those who retain their Understanding are

(q) Φεῦ, φεῦ βε-
ρταί ἡ ψυχή μου
ὅσας πύχας
ὅσας δὲ μοῖραι —
Trag. Græc.

oppressed with grief, and overwhelmed with melancholy, tormented with fear, and frightened into despair, and Solomon thinks a Man may bear any infirmity more easily than a wounded Spirit; *first* therefore, we pray for those, that are **afflicted in mind**: *secondly*, Others are **afflicted in Body**, as all those who labour under Sickneses and Discaes, Aches and Pains, Wounds and Sores, dislocation or breaking of Bones, with other Infirmities, which are incident to the body of Man, of which there is so vast a Catalogue, that the Masters of Physick can hardly find names enow to express them by; and yet there have been Instances of them all. It were endless to recount all these miseries, so that I shall rather consider, that there is not the smallest nor the meanest part of our body, but it may put us to intolerable pain, and every thing about us may become a several Tormentor, a sinew or a vein, yea a tooth or a nail, may make us live in misery, and take away our wretched lives; what reason then have we to pity and pray for one another? Considering how infinitely many there are of these sufferers, how liable we are to fall
into

into the like Estate, and how impatiently we our selves are wont to bear the least of these Evils. These considerations should make us pray for all the sick and miserable in the whole World. *Thirdly*, others are **distressed in their Estate**, as all those who are poor and naked, hungry and destitute of daily food, and all who have no Houses nor Habitations for them and theirs, and all that are in Prison and Captivity, under cruel Task-Masters, or grievous bondage, so also are all such, who have had Estates in Land, Money, Goods, Offices, &c. but are deprived of them, by cheating and false witness, by plunder and sequestration, by theft and robbery, or else by Oppression and Injustice, by the hand of man; or the immediate hand of God, by fire or water, storms at Sea, or Earth-quakes on the Land; all these poor desolate Creatures we do remember with much pity, and will do good to as many of them as we can; but for the rest, all we can do is to commend them to God's infinite pity, who (as the *Greek Prayer* notes) *knows them every one and where they dwell, and understands what they all desire and need* (r), and he is able to relieve them all, whatsoever their Case be: He is their Father, and of a very gracious nature; so that we hope so many sad Spectacles will move his bowels, and prevail with his **fatherly Goodness** to come and help them. Now it would be a great advantage to our devout Recital of these Prayers for the afflicted, if at that time when we make them, we do call to mind some of our Acquaintance or Friends, whom we know to be **afflicted or distressed in mind, body or estate**, and especially pray for them, whose miseries do more affect us, because they are known to us: And lest the carelessness or uncharitableness

(r) 'Ο εἰς τὴν ἑκά-
στον καὶ τὰ ἀνθρώπων
ἀντὶ τοῦ σώματος καὶ τῆς
ψυχῆς αὐτοῦ. Liturg.
S. Basil.

bleness of those in health, who are present in the Congregation, should make them forget the Miseries of those that are absent; it hath ever been the Custom of the Churches of God to recommend our Neighbours, that are in sorrow, sickness, or other

(1) Τὸν ἀδελφεὸν
ἡμῶν [τὸν δούλου] *τὸν ἀδελφεὸν, ἡμῶν*
οὐκ ἐστὶν ἡ γὰρ ἐλπίς
ἐν Ἐκκλησίᾳ. p. 690.

Exaudi nos pro fa-
culta tua N. pro quo
miseriordia tua im-
ploramus auxilium.
Miss. Sariso. fol. 33.

Distress (upon their desire of it) by Name unto the mercy of God(1), And doubtless it is a Custom as pious and useful, as it is antient and universal, for it is an excellent Monitor to those that are in health, to mind them of their frailty and Mortality, and gives them all an opportunity to do an act of the

greatest Charity to their languishing Neighbour. And it is much more for the comfort and benefit of the sick Person, who though he be absent in body from his Christian Brethren, yet he is present in their hearts, and hath a share in their Prayers: and sure if any thing will prevail with God to spare them, he will grant that which so many combine to beg for with united importunities; if he hear them not so as to let the sick man live longer, yet it may prevail so far that he may dye more happily, and that also is a great blessing: Wherefore it is the duty of all sick persons, and such as are in great afflictions, to desire the Prayers of the Church for them with a firm perswasion, that they shall have very great benefit thereby, as many have had before them: And when any such are mentioned by the Priest as needing and desiring our Prayers, let us every one have a due Sense of their misery, and most heartily intreat God to relieve them, remembering it may shortly be our Lot, and as we shall desire on our sick bed, that others may pity and pray for us, so let us do now for these; for if we be obdurate or unconcerned, we

shall

shall deserve to be denied the Mercy of God, And the Prayers of the Church in our own greatest need.

§.VII. **T**hat it may please thee to comfort and relieve them, according to their several necessities, giving them Patience under their Sufferings, and an happy issue out of all their Afflictions, and this we beg for Jesus Christ his sake. Amen.

From the Persons we pass to the Things requested in their behalf, which are proportionable to the various kinds of Sufferers; and because some are afflicted in mind, we desire these may be comforted; and since others are afflicted in body, or distressed in Estate, we pray, that these may be relieved. First, for those who are troubled in mind, there is no remedy so proper as comfort, and none so able to administer it, as he who is the Father of Mercies, and the God of all Consolations and Comforts, 2 Cor. i. 3. which made the Psalmist say, *In the multitude of the sorrows, which I had in my heart, thy comforts have refreshed my Soul*, Psal. xciv. 19. He can heal a broken heart, and cure a wounded spirit; and when he speaks peace those that were dejected do rejoyce, and we have a gracious Promise to encourage us to beg this of God for those that mourn, since he saith, *Blessed are they that mourn, for they shall be comforted*, Mat. v. 4. Secondly, as for those whose misery is outward, viz. in their body or Estate, we also pray to God to relieve them, that is to heal the sick, to ease those that are in pain, to supply the poor, and to right those that are oppressed: and though there be outward means for these external calamities, yet those means are ineffectual without the divine blessing; whatever be the second Cause he is the first, and therefore his Mercy is first to be implored. We

have mentioned two sorts of Cures, but because there are innumerable Sufferers, and all of them in different circumstances; we leave it to God's infinite wisdom to proportion his several remedies according to their several necessities; for he knows them all, and what their Condition is, and what will help them. We do not prescribe to this universal Physician, who hath a salve for every Sore, but leave it wholly to his wisdom and goodness, to find out the ways and fix the time, for the deliverance of all that are in Distress. Furthermore, when we consider the variety of mens afflictions, we know they have several necessities, and need various remedies; but when we look upon them all under the notion of afflicted, there are two things which may fitly be desired for them all, which are mercies needful for all in misery, let their Calamity be what it will, viz. I. *Patience under their Sufferings*, while they continue. II. *An happy Issue out of them at the last*. These therefore we beg for all kinds of Sufferers. I. We desire it may please God to grant them *Patience*, quietly to submit to his Correction, and nobly to bear their Cross, which will both engage the Almighty to strike gently, and to give over soon, when he finds the afflicted takes it so well; and besides Patience makes the burden not half so heavy, while it lies still, whereas impatient men double their Misery, and by fretting and vexation, to whom it is in ... unquietness and fear, they become
 (t) *Indignatio in tormentum suum pro-*
pest. Sen. ir. l. 3. 18.
Nil tam exasperat
ferorum vulnus quam
gerendi impatiensia.
 Heg. chap.
 when the sighs are few and smothered, the brow smooth

smooth and calm, the Language pious and full of praise to God, such a Sufferer is an Imitator of Jesus, he is dear to Heaven, ease to himself, and a comfort to all about him. II. We pray that their afflictions may have a happy end. Every one that is in distress longs for an Issue out of his trouble; and some are so greedy of it, as to use evil arts to escape, or to murmur if they be not presently delivered; such are only concerned for a speedy Issue out of their afflictions, not valuing whether it be happy or no, they would be delivered before their hearts are mollified, or their Lives amended, before they have sufficiently smarted for their sins, or reaped any good by their Sufferings, and then they easily return with the Dog to their vomit, so that the deliverance, which reprieves them from present death or misery, doth but consign them over to eternal Torments: But a wise and good Man had rather wait and endure a while, than not have a happy Issue out of his trouble, he had rather stay under them a little space, than not be bettered by them, and to such an one the Issue shall be happy at what-ever time, or in what-ever shape it comes. If God restore such to health and prosperity, they will use it well, and live holily: If the affliction end in death, that is also a happy Issue to a good man, and a happy exchange of a Scene of sorrows for a Kingdom of glory. Doubtless a good man's affliction hath a happier Issue by Death, than an evil man's by Life; for this wretch will live to encrease his Damnation, the other by dying enters the sooner upon eternal joyes. Let us therefore beseech Almighty God to turn our Sufferings to good, if he please, let us beg that we may see them happily ended while we live; however, and whenever they end, let us pray, that the event may be happy, and this is all that we can wish for our selves, or any distressed

distressed Creatures. The Petitions are very excellent, and Jesus in whose name we ask them is very powerful; so that if we say them with a hearty Devotion, we shall prevail, and then many poor distressed Souls will have cause to bless God, and thank us for the happy effects of these most charitable Supplications.

The Paraphrase of this Prayer.

O God, who art by thy infinite power [*the Creator, and*] by thy gracious Providence the [*Preserver of*] the whole world, especially of [*all Mankind,*] who are thy choicest work and chiefest care, [*we humbly beseech thee,*] who art so mighty and so merciful, [*for all sorts*] and degrees, and for all Estates [*and Conditions of men,*] wheresoever they dwell, and whatsoever their quality or fortune be, they are our Brethren, and therefore we pray for them all: And first for all Unbelievers, and such as know thee not, we pray, [*that thou wouldest be pleased*] in compassion to their ignorance and delusions [*to make thy ways*] and the holy paths of thy Laws [*known unto them,*] and to cause the Gospel and all the Mysteries of [*thy saving health,*] and man's Redemption to be published [*unto all Nations*] for the Conversion of Jews and Turks, Heathens and Infidels.

[*More especially,*] as we are Christians, [*we pray*] unto thy divine Majesty [*for the*] peace of thy *Jerusalem*, the welfare and the [*good Estate of the Catholick Church,*] whereof we are Members, that it may be quiet and prosperous in all the world; and in order to its inward happiness, we desire [*that it may be*] at all times [*so guided*] in its Principles, [*and governed*] in its Practices [*by thy good Spirit,*] that the whole Body thereof may never err, nor do amiss, [*and that all*] and every

every of the Members of this holy Society, [who profess] the true Religion, [and call themselves Christi-
ans,] or are accounted so by others [may be led] by this divine Spirit [into the way of Truth,] and kept from all Heresie, and when they have once embraced, let them retain, [and hold the Faith] together with Charity and a good Conscience: So that they may all happily dwell together [in unity of Spirit,] and with unanimous affection [in the bond of Peace] without discord or contentions, [and in Righteousness of Life,] and religious Conversation, to thy Glory, the honour of Christianity, and their own eternal benefit.

Finall^y,] being by our frailty and our sins liable to all Calamities, [we commend] most heartily [to thy fatherly] care and infinite [goodness] the miseries and deplorable condition of [all those] wretched Creatures throughout the whole world, [that are in any way afflicted] by thy immediate hand. [or distressed] by evil men, whatever their sufferings be, those that have any grief or trouble [in mind,] any sickness or pain in their [body, or] that suffer any wrong or want in their outward [estate,] many of which are known to us, and remembered by us; [Especially N. and M. our Neighbours, being [those for whom] this day [our Prayers are] most expressly [desired,] whom we therefore particularly commend to thy Mercy.] Desiring for them all, [that it may please thee,] O Father of Mercies, and God of all comforts [to comfort] those in trouble of mind, [and relieve them] who suffer in body or estate. Send to every one [according to their several necessities] which are all known to thee, a suitable remedy: And be merciful to them all [giving them Patience] to endure meekly and constantly, while thou permittest them to
lye

lye [under their Sufferings] how great so ever they be. [And] when they are humbled and reformed by them, grant them both a speedy and [a happy Issue,] and deliverance [out of all their afflictions,] that they may end in their temporal Prosperity, or their everlasting Salvation: [and this] for the afflicted with all the former Petitions, [we beg] humbly at thy hands, not for any merit in us, but [for Jesus Christ his sake,] by whom, Good Lord, do thou say to our Requests, [Amen.]

SECTION X.

Of the Collect for Pardon.

§. I. **T**His little Collect is an *Appendix* of the Litanies of the Western Church, and retaineth the marks of primitive Devotion, and being a brief, but proper Petition for Pardon, it may very well be joyned with any of the former Prayers, which are to deprecate Famine, Plague or War: that Sin, which is the cause of all those Evils, being removed, those Judgments may be averted also: And besides some devout Christians, who use the Common-Prayer in private, as their daily Service of God, do use this Form instead of the Absolution, which no ordinary Person may pronounce, nor can any properly use it to himself, but they may petition for forgiveness in this Form, whose Method we shall now set forth for the assistance of all that would use it upon either of the former Accounts.

The Analysis of the Collect for Pardon.

§. II. This Collect hath three Parts.

- | | | | | | |
|--|---|--|---|--|--|
| 1. The Person of whom we ask, described by his | } | 1. Nature. | } | God whose nature and property is ever to have mercy, and to forgive, | |
| | | 2. Property. | | | |
| 2. The Petitions themselves for | } | 1. Acceptance of our Prayers. | } | Receive our humble Petitions, | |
| | | 2. Remission of our Sins, by | | } | And though we be steeped and bound with the Chain of our Sins, |
| | | 1. Confessing our misery under them, | | | |
| | | 2. Craving deliverance from them. | | | Let the pitifulness of thy great mercy look us, |
| 3. The Motive used to enforce them. | } | for the honour of Jesus Christ our Mediator; and Advocate, Amen. | | | |

A Practical Discourse on this Collect.

§. III. **G**od, whose nature and property is ever to have mercy, and to forgive, receive our humble Petitions.]

When we have made our Supplications in the Litaney, or any of the occasional Prayers for the removing of God's Judgments, there are two things which we all ought to desire. *First*, that those Petitions may be heard, which we make in our great necessity. *Secondly*, that those Sins which have brought all Calamities upon us may be forgiven; and both these are contained in this little Collect, being ushered in with a most comfortable commemoration, that he whom we ask of is a God whose very nature is Compassion, and whose sole property it is to forgive. *To the Lord our God belong Mercies and forgiveness*, Dan. ix. 9. and *his mercy endureth for ever*, Psal. cxxxvi. i. *his compassions fail not*, Lament. iii. 22. And it is one of his Attributes, that he *forgiveth iniquity, transgression, and sin*, Exod. xxxiv. 6. If Man forgive, it is only by Commission from God, and

(u) *Domini enim securitas valet etiamsi nolim, mea vero nihil valet si ille noluerit.*
Aug. hom. 11. t. 10. 96.

on Conditions which he shall allow of: and Man's Absolution is in vain, unless it be confirmed by him because none can forgive sins properly, but God only, Mark ii. 7. And it is certain, he is as ready to forgive as he is able, and rejoices upon the return of a Sinner, because he hath an opportunity to grant a Pardon. Now then since we have such a God, let us not be dejected, or despair in our Calamities, but pray heartily to him, and comfort our selves when we consider into whose bosom we pour our complaints, and to whom we have made our
moan,

moon, even to a God who is all mercy, and ever shews mercy, when he acts spontaneously, for when he takes Vengeance, we force him to it; Let us therefore again desire this most compassionate Father to pity us, and receive our humble Petitions: we have not murmured at his dealings, nor accused his Providence, but in all humility upon our knees begged for relief, and it is not likely so humble a suit, presented by so many miserable Petitioners, can be rejected by so merciful a God.

§. IV. **And though we be tyed and bound with the chains of our Sins, let the pitifulness of thy great Mercy loose us, for the honour of our Mediator and Advocate Jesus Christ our Lord. Amen.]**

The only cause of fear we can have lest our Prayers be denied, is because we are Sinners; but we have already declared, it is the property of God to forgive, so that (if we are sensible of our sins) we must apply our selves to him for the remission of them, and if we can obtain that, then both our Petitions shall be granted, and our miseries removed, to which purpose here is first an humble Confession of our Sinfulness in an elegant Metaphor, comparing our Sins to Bonds and Chains, and our selves to slaves or condemned Persons bound with them, a comparison frequent as well in Scripture, *Acts* viii. 23. *Isai*. lviii. 6. as in antient Authors; and whereas we are always in our affliction complaining of the severity of our Punishment, this Metaphor doth admonish us, that though affliction be the Rod, yet Sin is the Chain that binds us to the block; so that we must pray as well for the unloosing of these bonds, as for the cessation of the stripes.

stripes. Now as **Chains** are used either to bind slaves to their duty, or to keep Prisoners till their Execution, in both these Senses we are bound with the **Chain of our Sins**.

I. The power of Sin, when it gets the Dominion over us, binds us to its service, 2 *Per.* ii. 19. it puts manacles on our hands, that we cannot do God's Will, and Fetters on our feet to hinder us from walking in his ways, and with a strange violence almost compels us to do evil. Of which the devout St. *Augustine* most passionately complains; *I groaned* (saith he) *after liberty being bound, not with any other Iron than my own Iron will, for the Enemy had hold of my Will, and made with it a Chain to bind me, for alas, from a perverse will I began to lust, and while I served that Lust, I fell into an evil Custom, and while I did not resist the Custom, it became a necessity, with which links folded in one another (in manner of a Chain) I was held bound in cruel slavery.* Ang. confess. lib. 8. cap. 5. And would to God all that feel the like violent inclinations would confess it as freely, and lament it as heartily as that holy man did, and then they should be freed as he was.

II. The Guilt of Sin binds us also, it makes us Prisoners to the divine Justice, and by invisible chains, called therefore *Chains of Darkness*, Jude ver. 6. holds the sinner, that he cannot fly temporal Judgments, nor yet escape eternal Damnation, if these bonds be not unloosed, before he be summoned to Judgment. Let us therefore not only weep for our outward Miseries, but reflect upon the sad Estate of our Souls, how they are enslaved to the power, and condemned by the guilt of sin, and then let us cry mightily to our Judge to bring us out of Darkness, and the shadow of Death, and to break our bonds in sunder, Psal. cvii. 14. His
Grace

Grace can unbind our hands and feet, and free us from all our evil Inclinations and Customs, and his Mercy can forgive us and acquit us from the bonds of death. He is able to free us from this Chain; and though we cannot deserve any such favour, because we were voluntarily bound by the power of sin, and justly chained by the guilt thereof; yet we know our Lord Jesus interceeds for our enlargement, and therefore we pray to God to grant it for his Honour, though not for our merits; since the deliverance of such wretched slaves and malefactors as we have been, will not be so much the Testimony of our own Innocence, as the glory of our Judge in shewing Mercy, and the Honour of our Advocate in pleading for, and prevailing in behalf of, such miserable sinners as we are.

The Paraphrase of the Collect for Pardon.

O God, whose] very [nature] and inseparable [property] it was always, and [is ever, to have mercy,] on the miserable, [and to forgive,] penitent and returning sinners, we are very penitent and most grievously afflicted; wherefore do thou [receive] and answer these [our humble Petitions.] which we have made for pity, and are now making for Pardon. And though we] poor wretches must confess our selves to [be tyed] as slaves, [and bound] as the condemned are [with the Chain of our Sins,] so that we cannot resist the power, nor avoid the punishment of them: [Yet] we beseech thee [let the pitifulness] of thy nature, and the nobleness [of thy great Mercy,] which have delivered many

F f

others

others, [loose us] also, and set us free from the bondage of corruption, and the vengeance due to it: And though we have nothing to deserve this favour, we pray thee to grant it [for the honour of our Mediator,] who interceeds for our freedom, [and] of our [Advocate] that pleads our Cause, that it may be seen thou wilt deny nothing to thy dear Son, [Jesus Christ our Lord,] to whom shall be the glory of this deliverance, [Amen.]

SECTION. XI.

Of Thanksgivings in general.

§. 1. **W**E were admonished in the first *Exhortation* before the *general Confession*, that one main end of our assembling in the House of God was [to render thanks for the great benefits that we have received at his hands:] and though we have done this in the *Hallelujah*, the *Gloria Patri*, the daily *Psalms* and *Hymns*, yet because some dissenters did object, that we did not praise God by so particular Forms as was convenient on some occasions; Therefore there were added particular Thanksgivings upon a deliverance from drought or deluge, from Famine, War, or Pestilence in the time of King James; and to give more satisfaction still, and oblige the Complainers by removing all shadows of defect from our compleat Liturgy, there was one general Thanksgiving

giving added upon the last review since his Majesties happy restauration: And now doubtless our Offices do excel all the Liturgies of either the Eastern or Western Church in this kind, among all which I have not met with any so immediate Forms of praise, and yet without question they are a very necessary and useful part of divine Service, and we are obliged to that querulousness, which was the first occasion of them. Our care now must be, that as they are judiciously composed, so they may be devoutly recited: to which end we will here premise something of the Duty of Thanksgiving in general, which may have influence upon our affections, when any of the following Forms are to be used.

§. II. **P**raise is so essential a part of the Worship of God; that we may justly account it a piece of natural Religion, since this is always one part of that worship, which all the Nations in the World do give unto their Deities. The Gentile Priests did every day sing Hymns unto their several Gods, and the people came frequently to their Temples to offer Sacrifices of Thanksgiving (a), and to pay their Vows, when any blessing had been bestowed on them, as might be shewed by innumerable Testimonies. The worship of the Jews consisted chiefly in Peace-offerings and Prayers, having the Psalms, which they call the *Book of Praises* for their Forms, and the Sons of *Asaph* with all sorts of Musick in their Choire, to give thanks unto the most high, 1 Chron. xxv. And besides they had something which

(A.) *καὶ ὁ λαὸς ἔψαλλον ὑμνους τῷ κυρίῳ ὡς ἐν τῷ βιβλίῳ τῶν ψαλμῶν. καὶ οἱ υἱοὶ Ἀσάφ μετὰ τῶν ὀργάνων ᾄδον ᾠδὰς τῷ κυρίῳ. καὶ οἱ υἱοὶ Ἀσάφ μετὰ τῶν ὀργάνων ᾄδον ᾠδὰς τῷ κυρίῳ. καὶ οἱ υἱοὶ Ἀσάφ μετὰ τῶν ὀργάνων ᾄδον ᾠδὰς τῷ κυρίῳ.*
erant quibus pro certis beneficiis aut malis laudato, aut benedictio accedebat. animus gratum ostendebat voluntatem. Saubert. de Sacrific. cap. 2.

answers to this general Thanks-giving, for *Philo* affirmeth, that *their High Priest* was wont to bless God in behalf of all mankind, and to praise him for all parts of the Universe, for the Earth, and Water, Air and Fire, looking upon the whole World as his Country. *Philo de Monar. lib. 2.* And the primitive Christians, besides those hymns and acknowledgements where-with their Devotions do abound, did daily make a real oblation of Encharist, in the receiving the Holy Sacrament, which they used as a Sacrifice of Praise, and were wont at the holy Altar (where they beheld these Symbols) to commemorate and give thanks for all the Divine mercies; which blessed Custom had it been continued, would have left no room for any Objections about the omission of Thanksgivings; but since we do not now daily praise God in the same place with those first Christians, *viz.* at the Altar, yet let us strive to do it with the same affections, and before we begin the duty, let us consider,

§. III. I. **T**hat it is most rational and just; for we are poor, frail, indigent and helpless Creatures, we are nothing but what he hath made us, we have nothing but what he hath given us, and we do intirely depend upon the Divine bounty every moment, so that if he should but withhold his hand, we should immediately be undone; whence the Communion-Office infers, that **It is very meet, right and our bounden duty at all times, and in all places, to give thanks unto the Lord our God;** for this is all that we can give, and though it be a small matter in respect of our infinite Obligations, yet this is well accepted by him, who

who needs nothing (b). And oh how monstrous ingratitude were it to deny him this? Give unto the Lord, saith David, the honour due unto his Name. Psal. xxix. 2. Intimating it is no arbitrary or voluntary act, but the payment of a just Debt; and indeed for this very end we were created, that we might praise

(b) *Plurima & maxima beneficia in nos Deus confert sine spe recipiendi, quoniam nec ille collato eget, nec nos ei quidquam conferre possumus. Sen. de benef. l. 4. cap. 9.*

God, he gave us Eyes to see, and Reason to apprehend his wondrous Works, and Tongues to publish the glory of him that made them all; which if we shall neglect we do not answer the end of our Creation, and by withholding this so deserved a Tribute, we devalue our selves of all right to any of God's gifts, and are but Thieves and Robbers, if we use them and do not pay him our just Acknowledgments. The blessings which he bestows on us were not due to us, nor yet deserved by us; but the praise is most due to him for them, and shall we be so base to requite him that gives us that which we had no Title to, by taking away his just rights from him? God forbid that ever we should be so unworthy and unjust.

§. IV. II. **I**T is a most easie duty: The antient way of Oblations and Sacrifices was troublesome and expensive, and could not allways be performed, nor by all persons, but no time is too short, no place too narrow, no fortune too mean for the Duty of Thanksgiving; they that have not leisure or convenience, or ability to make more real returns, can pretend no excuse for the omitting of praising God; we are none of us so busie, when we receive a mercy

but we may (as the Custom of the primitive Christi-

(c) *Deo gratias,*
Hor nec dici brevius,
nec audiri laudius, nec
intelligi grandius, nec
agere fructuosius possit.
 Aug. Aor. Epist. 77.

ans was) say, *the Lord be praised* (c); we may easily present one of these brief Forms with hearty devotion. A poor requital indeed for Mercies so great, and so many, so freely bestowed, frequently repeated and long continued;

but our God is pleased with a thankful heart, and how inexcusable shall he be at last, who out of pride or carelessness shall not give this? the easier the duty is the greater is the Sin of those who do omit it, and the heavier shall be doom.

§. V. III. **I**T is most comfortable in the Performance To reflect upon ur sins as in Repentance, upon our wants as in prayer, upon our duty as in hearing the word of God, hath some shew of Trouble; but to behold the goodness and mercy of our heavenly Father, to recount the innumerable favours he hath done for us, and to hope for the continuance and encrease of them, this is nothing else but delight, and the height of pleasure. *It is a good thing to sing praises to our God, yea a joyful and a pleasant thing it is to be thankful,* Psal. cxlviii. 1. *My soul shall be satisfied, as it were with marrow and farness, when my mouth praiseth thee with joyful lips,* Psal. lxxiii. 6. saith holy David, the great Master of this blessed exercise, which is the pleasantest part of all Piety, and therefore it is to be the employment of Heaven, the Inhabitants of which are happy in beholding the goodness and singing the praise of God. And they that can take no pleasure in this, are strangers to the joys of blessed Souls, and unfit for those

those regions of eternal bless, it may be at first it may not be so much exalted with Transports of pleasure in our Thanksgiving, but if we do it often and well, we shall perceive it grow still more sweet; so that at length it will invite us to it by its own loveliness; and a thankful heart will wish no other reward for praising God, than the very pleasure of performing it.

§. VI. IV. **I**T is most profitable in the event: This Duty brings glory to God, and benefit to our Neighbours, it publisheth his goodness, and discovers the beauty of his Mercy, so that it engageth many to admire and love him, and Religion is never more attractive, than when it is exercised in the divine Praises. But perhaps we would know what good we our selves shall reap by praising God. I answer, that the frequent exercise of this duty will encrease our Love to our heavenly Father, confirm our Faith in him, and enflame our desires after the enjoyment of him; it will expel our fears, and revive our hopes, quicken our care to please him, and awaken our anger against all that is displeasing unto him; it will engage us to do good cheerfully, and (as St. Ignatius observes) it will arm us against all manner of Temptations (d), for he that often beholds God's goodness, and feels the sweetness of his Love, will not lightly disobey him, nor easily be inticed to take part with his Enemies. Besides there are temporal advantages also, which spring from this duty,

(d) Σπουδαζέτε
ἐν πικνότητι σω-
ἐρχέσθαι εἰς δόξα-
ειστανδύ, εἰς ΔΟ-
ΞΑΝ, ὅτ' ἂν γὰρ
πικνὸς ἐπὶ τὸ αὐτὸ
γίνεσθαι, καὶ αἰσυν-
ται αἱ δυνάμεις τῇ
Σατανᾷ. Ep. ad
Eph.

for there is not a more ready way to have to a blessing continued or encreased than to praise Almighty God heartily for it (e); He that blesteth

(e) *Fugiter sibi
subveniri facit cui
collatum beneficium an-
te oculos semper afficit.*
Cast. in Psal.

the Lord for a lesser, shall have a greater; and he that takes the first so thankfully, shall quickly receive more: *Let the People praise thee, O God* (saith David) and then shall the

Earth bring forth her encrease, and our own God shall give his blessing, Psal. lxxvii. penult. Gratitude is ever rewarded, whereas on the contrary, when we swallow all we can get, and still gape for more, without ever acknowledging the hand that supplyeth us, we provoke him even to take away that we have received; so that by robbing God of his Honour, we deprive our selves of our own comfort; wherefore we cannot advise any thing more tending to our Spiritual and Temporal Good, than a due performance of this Duty of Thanksgiving.

SECT.

SECTION XII.

Of the general Thanksgiving

§. I. **W**Hen the former Considerations have rightly disposed us, here is an excellent Form prepared for us, fit to be said by all men at all times, when they would give God thanks, and yet peculiarly fitted for those, who having received some eminent personal Mercy, desire to offer up their publick Praises for it, which they will do with more Devotion, if they first consider, how rarely its Method suits with their Occasion.

The

The Analysis of the general Thanksgiving.

§. 2. The general Thanksgiving hath three Parts.

A

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|--|--|--|--|---|
| 1. An humble Acknowledgment of Gods mercies, | 1. In the general containing. | 1. The Object of our Praises. | Almighty God, father of all mercies, we thine unworthy Servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. | |
| | | 2. The manner of presenting them. | | Particularly to those who desire to offer up their praises and Thanksgiving, for thy late mercies vouchsafed to them. |
| | | 3. The Subject matter of them. | | We bless thee for our Creation, Preservation, and all the blessings of this Life, |
| | 2. More particularly for those bestowed. | 1. On such as desire now to return thanks. | But above all for thine inestimable Love in the Redemption of the world by our Lord Jesus Christ, | |
| | | 2. On our selves both | 1 Temporal mercies. | For the means of Grace, |
| | | | 2. And Spiritual, viz. | 1. Our Redemption. |
| | | | 2. Sanctification. | |
| | | | 3. Salvation. | |

1. Inwardly sensible of them.

2. Really thankful for them, so as to shew it.

2. In our Thoughts.
3. In our Words.

3. By our Deeds.

1. A Petition for his Grace to make us

3. The Conclusion of both, whertin,

1. The Petition is enforced.

2. The Doxology is repeated.

And we beseech thee give us that due Sense of all thy Mercies,

That our hearts may be unfeignedly thankful,

And that we may shew forth thy praise not only in our lips,

But in our lives, by giving up our selves to thy Service, and by walking before thee in holiness and righteousness all our days,

Through Jesus Christ our Lord, To whom with thee, and the Holy Ghost be all honour and glory world without end, Amen.

A

A Practical Discourse on the general Thanksgiving.

§. III. **A**lmighty God, Father of all mercies, we thine unworthy Servants do give thee most humble and hearty thanks for all thy Goodness and loving kindness to us, and to all Men.]

The first care in the offering our Sacrifice of Praise must be, that it be directed to the right Object. We must not with the rude Heathens sacrifice to fortune, nor with the viler Atheists to our net, *Habac. i. 16.* No nor yet with the proud man to our selves; but our praise is to be given to **Almighty God**, who (as St. Paul teacheth us,) is the **Father of all mercies**, *2 Cor. i. 13.* And justly so called, since *all things come from him, 1 Chron. xxix. 14. and every good gift comes down from above, where he dwells in glory, James i. 17.* which made the Royal (though Pagan) Philosopher say, *That when any good thing befell him, he took it as the gift of God (f).* To him we present our

(f) Συμβαινει τι
μοι, δεχομαι οτι της
θεου αναμνησιν
Marc. Anton. ad seips.
lib. 8. Sect. 23.

Thanksgivings here, and we shall do it with greater solemnity and devotion, if we consider a while, to whom we are addressing our selves, even to that omnipotent and gracious God, on whose goodness many millions do every moment depend, and none of them perisheth for want of his care; what blessing is there which now makes any Creature in the world to rejoyce, or what Mercies have they been which have relieved the whole Creation hitherto? They are, and were, all from him. Oh! what an abyss of goodness is there in our heavenly Fatherly, that gives continually and very liberally

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berally, yet hath no less, nor can he be exhausted, that hath bestowed upon all that ever had a being, and yet hath sufficient left for all that trust in him? Methinks it should be a mighty pleasure to us to praise so glorious and gracious a God, if we were wholly unconcerned upon our own account, much more when our selves have a share in his distributions, and we have received Mercies more than we can reckon, greater than we did expect ~~or~~ could deserve, who are most unworthy; which carries us to the *second consideration*, viz. Who we are that do praise him, **his unworthy Servants**, we ought to serve him as he is our Maker and Preserver, though he gave us no reward; and he hath glorious Servants in Heaven much more worthy than we; yea considering our frailty and folly, our treachery and disobedience, **we are unworthy to be his Servants**, only he is pleased to accept of us, yet even so we must confess with holy *Jacob*, *that we are not worthy of the least of all his Mercies*, Gen. xxxii. 10. Our service could never merit the smallest favour or the meanest reward: Stripes indeed we have deserved for not serving him as we ought; but instead of our deserved Punishment behold we have many undeserved blessings heaped upon us, which we can make no requital for, unless by confessing, that **we are his unworthy Servants**. *Thirdly*, therefore what kind of praises ought such unworthy Creatures to give to so glorious and kind a Master? doubtless both **humble and hearty thanks**, for the less we deserve his blessings, the more he deserves our praises, and our unworthiness makes his kindness the more lovely: If we consider our selves, we owe most **humble thanks** unto him, who hath been pleased to regard us, whose condition is so low, and our sins so many, *that we might seem only fit objects for his anger or his scorn*: Again if we regard the freeness and
fulness

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fulness of his Mercy and loving-kindness, we owe most hearty thanks to his bounty; for who can be so base to return real goodness and sincere Love with feigned thanks or hypocritical praise? His favours flow from a sincere pity and loving kindness; and our Thanksgivings must spring from a hearty gratitude, or else they are not fit to be offered, nor likely to be accepted. *Hu-*

(g) *Et habere te
cognosce, & nihil ex
te habere, de not super-
bus sis, aut ingratus.*
Aug. in Psalm.

mility and Sincerity after the necessary qualifications of all our acts of Praise, and either Pride or Hypocrisy will make them be rejected (g).

Fourthly, we may learn what is to be the subject matter of our praises,

viz. All his goodness and loving-kindness; to our selves in the first place, for these we are best acquainted with, these we have most comfort from, and are most obliged by; and if every Man would praise God for his own peculiar Mercies, none of his blessings would return empty, or be buried in ungrateful silence: but because too many do neglect their duty; therefore *S. Paul* commands us to *give thanks for all men*, 1 Tim. ii. 1. And the Church appointeth we shall also bless God for his mercies to all other men, because we are all Bretheren, and Members of the same body, so that when any Member rejoiceth, all ought to rejoyce with it, and Charity will teach us to be as really glad to see another man prosper as to prosper our selves. Now God is merciful to all men, but some are Heathens and do not know him, others are wicked and do not regard him, some are wholly given up to the world, and forget to praise him, and scarce any praise him so often or so heartily as he deserves; wherefore the grateful Soul endeavors to make up all these defects, wishing it could supply the negligences and ignorances of the whole Creation, or repair the glory that God seemeth to lose by all the ungrateful wretches in

the

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the World, so that it doth most heartily praise him for his goodness and Love to all mankind.

§.IV. (P *Articularly to those, who desire now to offer their praises and thanksgivings for thy late Mercies vouchsafed unto them.*)

We cannot pass this so generally neglected Parenthesis without a just complaint of the base ingratitude of this present age; wherein though many desire the particular Prayers of the Church to be made for them, in their sickness or danger; yet scarce any take care to return publick thanks upon their Recovery. The Church hath Provided Thanksgivings as Well as Prayers, and expects we should use the one (when God gives occasion) as well as the other; so that it is the fault of private men, if either of them be omitted. When our Lord Jesus had cured the ten Lepers, though all received their desired health; yet none returned to give glory to God, but one poor Samaritan stranger, *Luke xv. 16, 17, 18.* But now men are more negligent, for of many Hundreds which do recover by the Church's Prayers we hear of not one that comes to make a just acknowledgment. Whether it be out of ingratitude or negligence I will not determine, but whatever be the Cause, I am sure the Crime is very great. When the God of *Israel* had healed *Naaman*, he came back to confess the Mercy he had received, and profered large Oblations, yea and craved as much consecrated Earth, as might serve to build an Altar within his own Country, whereon he might particularly sacrifice to the true God for the health he had received, *2 Kings v. 15, &c.* For it was the Custom of the very Heathens to come and offer Sacrifices and gifts, and to pay their Vows at the Temples of those Gods to whom they had prayed in time of sickness or danger. *Strabo* mentioneth a famous Temple

Temple of *Aesculapius* at *Tetrapolis*, a City of the *Ionians* and *Carians*, in which there was multitudes of sick and miserable *Petitioners*, and the Walls thereof were every where covered with painted *Tablets*, in which were written the *Disease*, and the name of the *Party*, which had been restored; the like also was done in the *Isle of Coos*, and elsewhere, *Strab. lib. 8. & Natal. Comes lib. 4. c. 11.*

In like manner those who were delivered from Shipwreck by praying unto *Neptune*, hung up their garment with like *Tablets* in his Temple, and payed their Vows their (h), those poor *Gentiles* taking more care to do honour to their false Gods than we *Christians* to the true. But if *Hea-*

(h) — *Me tabula sacer*

Votiva paries indicat
uvula

Suspendisse potenti

Vestimenta maris Deo.

Hor. Carm. l. 1. Od. 5.

then Examples will not shame us, let Instances of Holy Scripture prevail with us; for among the *Jews* it was so constant and known a Custom for all upon their recovery to go up to the Temple, and give solemn thanks, that in the History of *Hezekiah's* sickness, the going up to the House of the Lord, is put to signify his Recovery, *Isaiah xxxviii. 22. What shall be the sign, that I shall go up into the house of the Lord?* that is, what shall be the sign, that I shall recover, and as usual, be able to go to the Temple and make my Acknowledgements? And the Duty was approved by our Saviour and his Apostles: The lame man whom our Saviour cured at the Pool of *Bethesda*, made first use of his Legs to carry him to the Temple to praise God, and there *Jesus* found him soon after, *John v. 14.* He also whose Limbs were restored by the Prayers of *St. Peter* and *St. John*, no sooner was able to stand up, but immediately he waited on the Apostles into the Temple, to praise God there, according to the pious use of his Nation, *Acts iii. 8.* It were endless to relate, how it was u-
fed

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sed of the antient Christians, and of our pious Forefathers to return thanks, and offer rich Oblations, and distribute large Alms upon the receipt of such Mercies, as we in this irreligious Generation are wont to take no notice of at all: But if yet we will amend, let us consider how we obscure the glory of God, disparage the prayers of the Church, and shew our selves unworthy of the mercy received, if we do not cause open thanks to be given for our deliverance: Let us observe how base a temper it shews, to be craving and importunate till we get a mercy, and when we have it, to regard him no more of whom we begged it. How shall it be known that God hath shewed mercy, or the Prayers of the faithful prevailed? How shall any be encouraged to seek to God, or desire the Churches prayers hereafter, When the efficacy of both is smothered by thy vile Ingratitude? We hear the Petitions, but whither they be answered or no, we cannot tell; through the unworthiness of those for whom they are made. They have many of them obtained their base end; which was ease and health to enable them to serve the World or the Devil as they did before, and God nor his Church hear of them no more, till another sickness do arrest them, which when it comes to pass, it is very likely He will be deaf to the next entreaties, that was so little regarded for his former answers, and they who do not give thanks for the first recovery, deserve never to be heard the second time. Let us imitate therefore the best Examples, and consider how holy *David* did not only pray in sickness to be delivered, but when his Prayers were heard, he made *Psalms* on purpose, and gave them to the Choir to be sung openly in the Temple for his restoring to health: On which occasion the vi. & cxvi. with some others were written. We have a Form made ready, the good Lord grant us a heart rightly disposed when we are delivered, and then

we shall never neglect to pay our solemn acknowledgments to the glory of God, the encouragement of the Church, and the procuring relief for our selves, when ever we relapse into like distrefs.

§. V. WE bless thee for our Creation, Preservation, and all the blessings of this Life.]

After we have diverted a little to commemorate a special Mercy, which is yet fresh in the minds of all present, we return to give thanks for the Mercys, which we enjoy in common with all Mankind. And here we may say, *Who can express the noble acts of the Lord, or shew forth all his praise?* Psal. cvi. 2. *Oh how great is the Sum of them? if we tell them they are more in number than the sand,* Psal. cxxxix. 17. The Mercies bestowed upon all the world in one day are above human Arithmetick, and the blessings which one single man enjoys in the whole course of his life, do transcend the bounds of Numeration; what an amazing Sum therefore would all the Mercies make, which all men in all ages have received? These infinite and inconceivable Myriads command us into silence and adoration, and it is the employment of Angels and glorified Souls to enumerate them in the Regions of Eternity: Yea, and Heaven it self seems to be designed on purpose, that we might supply the defects of our imperfect earthly praises, and

(i) Συ ἐκ τῶ μὴ
ὄντος εἰς τὸ εἶναι ἡ-
μᾶς παρήγαγες, καὶ
μαρτυροῦντας ἀνέ-
σταυρας πάλιν καὶ ἐκ
ἀπείρου πάντα ποι-
ῶν ἕως ἡμεῖς εἰς ἡ-
εὐχὴν ἀνηγὰγες. Lit.
S. Chrys.

fully give glory to God for all the Acts of his goodness, which will require an everlasting duration to recount them: Only while we are upon the Earth, we may touch at the general heads under which the particulars are comprehended; wherein we have some Presidents in the ancient Liturgies (i), as in that of

St. Chry-

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St. Chrysostom God is praised for our Creation, Restauration after our fall, and all that tends to our glorification. St. Augustine, and some of the later Doctors following him come still nearer our Form (k), who teach us to praise God for our Creation, Preservation, Redemption, and Glorification; but we can no where find so exact a Division and Enumeration, as this Thanksgiving affords us in this and the next Paragraph.

I. In this we have all **temporal mercies**, which are placed first, as having the precedence in the order of nature, for we must have a being before we could need or enjoy any other good : And therefore we begin with 1. Our **Creation**, which was the first of all Mercies to us, and made us capable of all the rest. Now there is abundant reason, why we should praise God for this: It was a work of infinite Power and admirable Wisdom in it self, and an excellent favour to us, without which we had been nothing: And that we may be the more affected with it, let us consider the dignity of our Soul, which is invisible and immortal, endued with noble Faculties, able to act in a moment of time, to discern things past as well as present, and to judge probably of future events, it can compass the Earth, measure the Heavens, and give some kind of Description of the nature of God, it is free and subject to none but the Law of Heaven, it cannot be hurt nor die, it is a little branch of the Divinity, and the most exact resemblance of God, that is in the whole World (l). Again if we contemplate the composure of our bodies, we cannot but admire the

(k) *Dens est laudandus quia est creator ad esse, conservator in esse, recreator ad bene esse, glorificator in optimè esse.*
Hugo Cardin.

(l) *Ὁ υἱὸς γὰρ ἡμῶν, ὁ Θεὸς ἡμῶν. Quid aliud vocēs animū quam Deum in humano corpore hospitantem? Sen. ep. 31. ἀνέσκηται δὲ. Phil. de insidiis.*

Proportions and beauty of the whole, the convenience and usefulness of every Part. The exquisite Art and incomparable Goodness of the Author appears in the parts of this Work; the secret Conveyances of our nourishment, the curious Fabric of the eyes and ears, the strange variety of Motions, the perpetual Circulation of our blood and spirits, and the constant exercise of respiration, the agility of the Limbs, and the strength of the whole body, all these may well cause every one of us to cry out with *David, I will give thanks unto thee, for I am fearfully and wonderfully made*, Psal. 139. 13. 2. We must also praise God for **our Preservation** in the next place, because without this our Creation would signifie but very little, we are so frail, and liable to so many dangers, that if an all-seeing eye did not watch over us, and an Almighty Arm guard us, our Life would be a continual Scene of Mischief and Sorrow, and we should never be safe, nor quiet, nor would it be long ere we should be reduced to our first nothing or a worse Estate; O how much then are we indebted to the divine Providence, which secures us from invisible Enemies and infernal Spirits, from the fury of evil men, the rage of wild Beasts, and the venom of Serpents? O what a mercy is it, that we do not lose the use of our Reason and Understanding, our Senses or our Limbs? What cause have we to praise him, that we escape sickness and Diseases, Wounds and infection, and all those kinds of death that daily watch for us? We do justly deserve to be cast out of his protection, if we do not daily praise him that keeps us at home and abroad, that preserves us night and day, that takes charge of us from the womb, to the Tomb; wherefore let us bless his holy name also for our Preservation. 3. And also for **all the blessings of this Life**, considering that he not only defends us from all evil, but furnisheth us with all good things; wherefore

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wherefore we must praise him for the Lights of Heaven, and the seasons of the year, for the fruits and the beasts of the Earth, the Fowls and Fishes of the Air and Water, for the Fire that warms us, the garments that cover us, the houses that shelter us, for meat and drink, sleep and innocent Recreations, for health and the remedies of our distempers, for the invention of all Arts and Sciences, for the securities of Law and Government, the benefit of Commerce and Trade, for the authority of Magistrates, the society of Friends, the comfort of our Relations, and the content we take in our own Family, for faithful Husbands, loving Wives, dutiful Children and careful Servants: In short, for all that makes this World tolerable, and our Lives desirable, we must bless and praise God: If we cannot think of them all at once, we must supply one time what we omit another; for the least of these deserve our hearty Thanksgivings. Let us consider which of all these we could well spare; sure I am they are all useful and beneficial to us. I confess we are apt to regard these but slightly, because they are so common (*m*), whereas they are the better, because they are so universal, and the commonness of them expresses the nobleness of their divine Author, who delights to profit all the world at once; We should rejoyce that our Brethren are sharers with us, and since we have enough for our selves, our gratitude should not be less, that others also are provided for. Finally, let us take heed we do not by our ingratitude and contempt of these blessings provoke God to take them from us, and teach us to value them by making us feel the want of them; for some are so foolish that nothing but the loss of Mercy can teach them to esteem it; but we

(*m*) *Magnitudinem rerum consuetudo subducit, sol spectatorem, nisi cum deficit, non habet, nemo admiratur lanam nisi laborantem. Sen. nar. quest. lib. 1.*

shall I hope daily bless God for all his Gifts, and suffer none of them to slip out of our minds; and then we shall have them all continued and encreased, and never want matter for our Praises.

§. VI. *But above all for thine inestimable Love in the Redemption of the world by our Lord Jesus Christ, for the means of grace, and the hopes of glory.*]

The next order of mercies are those that are Spiritual, which though they affect us less than the Temporal, yet they profit us more, and are as much above them in real worth, as the Soul is more excellent than the

body (n), since they tend to the good of our immortal and nobler part; therefore we are here taught **above all** to praise God for these:

(n) Βελτίων γὰρ
μυεὶς ἢ ψυχὴ Plu.
de tranquil.
Prima mihi debes ani-
mi bona ———
Juven. Sat. 8.

The best Mercies deserve the greatest thanks, and spiritual mercies are better in their nature, higher in their end, and more lasting in their duration, for they promote our everlasting happiness; so that we ought to give more thanks for these than for all other blessings. Now as the Temporal Mercies were reduced to three heads, so are the spiritual also, and they do mutually answer one another. 1. **Redemption** answers to **Creation**, for this brought us out of nothing, that recovered us out of an Estate worse than nothing; Creation made us capable of living in this World, Redemption of living for ever in the World to come. 2. **The means of Grace** answers to our **Preservation**, for this keeps our bodies, that saveth our Souls; Providence delivers us from present miseries, but the means of Grace rescues many Souls from eternal Damnation. 3. **The hopes of Glory** answers to the **blessings of this Life**, these

these make our Subsistence here to be comfortable for a while, but those not only comfort us here, but bring us to happiness that never shall have any end. If we compare these spiritual Mercies with temporal, they far exceed them; if we look upon them by themselves, they are a compleat enumeration of all that God hath done for our Souls; and if we view them single, we shall find every one of them big with miracles of Goodness, and affording us abundant matter of Thanksgiving.

I. If we consider our **Redemption**, we shall find it to be a happy effect of God's **inestimable Love**; for how can we sufficiently prize that infinite Love of God, which sent his own dear Son to die for his rebellious Servants? Which caused him to suffer that we might escape? and appointed him to sustain his wrath on Earth, that we might obtain his favour in Heaven? This is a Mercy above all other Mercies, yea it is this which makes all the rest to be Mercies: Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us never to have been born, than to be born to inevitable ruine (o). Without a Saviour our Preservation had been like the securing a condemned malefactor to a more publick and dreadful execution; and all the blessings of this life had been no other than the Feast presented to the *Persian* Captive intended to be sacrificed, and fed that he might bleed more freely at the Altar; but Redemption alone makes all the others to be real favours. And indeed this Redemption is a mercy so necessary, that all mankind had perished without it; and is so large, that **all the World** may be saved by it; it was an attempt so great that none but **our Lord Je-**

(o) Math xxvi. 14.
*Simpliciter dictum est,
multò melius esse non
subsistere, quàm male
subsistere. Hieron.*

JESUS CHRIST durst undertake it, yet it is now so perfectly accomplished that nothing remains to be added to it. If we think upon the Wisdom that contrived it, the Love that effected it, the many millions of perishing Souls delivered by it, and the unspeakable benefits that all the world doth receive from it, we shall say it was the greatest and noblest of all mercies: Have we peace with God, and possibilities of Salvation? Are we filled with Expectations of Heaven, or free from the fears of Hell? We owe all this to this glorious Redemption, which satisfied God's Justice, and appease his Anger, engaged his Mercy to us, merited his Grace for us, and settled an eternal Inheritance on us. *Praise the Lord, O my Soul, and forget not all his benefits, who forgiveth all thy Sin, and healeth all thine Infirmities, who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness,* Psal. ciii. 2, 3, 4.

II. We must praise God **for the means of Grace**, for though all the World be redeemed by Jesus, yet only those can have benefit by this Redemption, who have Grace to apply it to themselves; this glorious Price will be in vain to our particulars, if we want Faith and Repentance, Hope and Charity, to lay hold of it. Now these Graces are not given us by Miracle or sudden Inspirations; but they are regularly and by degrees begot in us by the reading and hearing God's Word, by Prayers and the due use of the holy Sacraments, which being the Instruments appointed by God to convey Grace to us, are called the **means of Grace**; and doubtless we have all these means so purely retained, and duly administred in this Church, that we have reason to bless God for them above all Nations in the Christian World. Let us therefore give him hearty thanks for our Baptism, and admission into Christ's Church, for our Confirmation in that holy Profession by Episcopal benediction, for our
most

most excellent Forms of Prayer and Praises, which we may daily enjoy in publick or private; for Holy Scripture constantly read unto us in our own Tongue; for plain and pious Preaching which we hear every week to instruct us in our duty, reprove our vices, and quicken us to all goodness; for the blessed Communion of our Lord's body and blood which is offered to us, at least thrice every year, to renew our baptismal Vow, to revive our love to God, and encrease all our Graces: Good God! what care is there taken for our Salvation? How many ways hath our heavenly Father tryed? How long hath he waited on us? Or what can we say is wanting to make us full of Grace, and partakers of the Redemption wrought by Jesus Christ? Blessed be God, we have no Persecution to keep us from the means, no mixtures of Idolatry to pollute us in the use of them, as in other Ages it hath been, and is in other Churches; so that we have more reason to bless God upon this account than any Nation under Heaven, if we did understand and would take notice of our own felicity in this kind.

III. Besides all this, we have **the hope of Glory**: and truly *if in this life only we have hope, we are of all men the most miserable*, 1 Cor. xv. 19. since many times the best of men have the fewest comforts, and the greatest share of miseries here; but let our present Condition be what it will, we can look beyond it, and behold a glorious Immortality provided for us, into which we shall shortly enter, and then all our sorrows shall have an end, so that we have reason to say with St. Peter 1. ep. i. cap. 3, and 4. v. *Blessed be God—who hath begotten us to a lively hope through the Resurrection of Jesus Christ from the dead: To an Inheritance incorruptible and undefiled, and that faderh not away, reserved in Heaven for us.* 'Tis true, we have not the actual Possession as yet, but we have it in reversion, and enjoy it in hope already. We believe
we

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we shall have it, and our security is as firm as the Truth of God can make it; and verily this blessed hope is that, which bears up our hearts in the midst of all the miseries of this Life, this makes us love God and serve him chearfully, this causeth us to despise the pleasures of Sin, which are but for a Season, and to contemn the fears of Suffering, and the terrors of Death itself; This Hope is that Anchor of the Soul, by which it lays such hold on the divine Abyss of Mercies, that it rides secure amidst all the storms and billows with which the World attempts to overwhelm it; This **hope of Glory** is a very comfortable, and a very profitable thing, for which we ought daily to praise God, and by doing so, we shall confirm it; by constant and frequent reflecting upon our future happiness, and the divine Mercy which hath prepared it for us, our Faith will grow stronger, and our hope more lively, so that they will carry us on with joy to the end of our course, and then Faith shall be turned into fruition, and hope shall end in the actual possession of this glory, and then we may make up what is wanting in the best of our earthly Praises.

§. VII. **And we beseech thee give us that due Sense of all thy mercies, that our hearts may be unfeignedly thankful.]**

The serious consideration of the foregoing Catalogue of mercies is sufficient to strike us into admiration, if we be duly sensible of them: and the devout Soul doth with great delight meditate upon the Greatness and Glory of the giver, the misery and unworthiness of the receivers, the infinite number and the transcendent worth of the blessings that are received, till it be swallowed up in joy, and wonder at this vast Abyss of the divine goodness; and then it is fit to pause a while. And in regard it is impossible we would return such praises as
all

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all this deserves; we must turn our Thanksgivings into Petitions, and pray to our gracious Father to add one favour more to all the rest, even to make us **unfeign- edly thankful** for them: Now none are so, but such as have a **due Sense** of these mercies wrought upon their hearts, such as rightly apprehend and truly value his infinite Love in bestowing them. There are many who will by this and other Forms pretend to praise God, but alas so long as their hearts are not touched with a due sense of his Mercies, their Praises are but formal and feigned, slight and customary, and there is no agreement between their thoughts and expressions; so that all their gratulations must needs be odious to him who sees them to be nothing but Hypocrisy: Let us therefore beg that our hearts may be exceedingly affected with the loving-kindness of the Lord, and then we shall need no artifice nor force to move us to give thanks, for our Souls will be filled with the Love of God (p), and that Love will make us uneasie, till we have given vent to our thoughts by sincere Acknowledgments. And that we may endeavour as well as pray for this **due Sense** of God's goodness, which is the foundation of all real gratitude; we must observe every little mercy in all its obliging Circumstances, and often sum them up together, we must think of them frequently and seriously, till we feel our frozen hearts warmed with holy love and delight: and when we are in this frame, we must set about this duty of Thanksgiving, and then we shall find it very ease and very sweet to us, very real and vigorous in it self, and very pleasant and acceptable to our heavenly Father.

(p) *Laudat Deum
veraciter qui eum a-
mat. D. August.*

§. VIII.

§.VIII. **AND** that we may shew forth thy Praise not only with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before thee in holiness and righteousness all our days.]

There is a threefold effect of the forementioned due Sense of God's mercies. *First*, it hath influence upon the heart, and makes that unfeignedly thankful. *Secondly*, upon the Lips, causing them to be perpetually grateful. *Thirdly*, upon the Life, procuring it to be compleatly holy; of the first we have spoken already. Now if the Heart be once truly thankful, the gratitude thereof will not long be contained there; for these holy flames once kindled will break forth at the Lips, for out of the abundance of the heart the mouth speaketh, Matth. xii. 34. whereupon David, who never wanted a thankful heart, saith, *I will always give thanks unto the Lord, his Praise shall ever be in my mouth*, Psal. xxxiv. 1. His mercies to us are publick, and done so openly, that all the world may, or do, see them; wherefore we must not stifle or conceal his praise in the secret corners of our hearts, nor pretend we give him thanks in our private thoughts, for that is but an Excuse for ingratitude

(q) *Quidam furtive agunt gratias & in angulo, & aliter, non est ista verecundia, sed inficiandi genus: ingratus est qui remotis arbitris gratias agit.* Sen. de benef. l. 2. cap. 23.

(q), and no just return for Mercies so apparent; wherefore we must openly praise God with our Lips in publick, and let our praises have as many witnesses, if possible, as his favours to us have had; so shall we spread the glory of God further, and excite others to joyn with us and assist us: Yet when we have thus praised God, our Duty is not presently at an end; for, we must not only praise him with

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with our Lips, but also glorifie him in our Lives, as we are taught in this Form out of Holy S. *Augustine*, who saith, *Let not your Tongue and your Voice only praise God, but your Conscience, your life and actions also; for though we now praise God in the Church while we are together, yet when we return every one to his home, we shall give over these vocal Praises; but if we do not give over living well, then we praise him for evermore.* Aug. homil. 16. And doubtless this is the best and most real Thanksgiving of all other; for if the Tongue be silent, the Actions of a Holy man declare that he truly loveth God (r), they publish to all the World, that he esteems himself obliged by the divine favours, that he is sensible of them, and so

(r) *Si à vita bona nunquam declines, lingua tacet, vita clamat.* Aug. hom. 16.

thankful for them, as to be ashamed to displease so gracious a Father: Whereas the most pompous and solemn Thanksgivings, presented by a wicked wretch, are but Hypocrisy, and odious in God's sight, because their good words do not bring him so much glory, as their evil Actions bring him dishonour; and their praises are in vain (s), because their abusing of

(s) *μάτλω γὰρ δοκῶσι πικρὸν τὸν Θεόν, οἱ δὲ τῶν ἔργων αὐτῶν ἐπιιδρύοντες.* Theoph. in Mat. xv.

his Mercies, breaking his Laws, and provoking him to anger, do make it manifest, that they were never sensible of his goodness, nor obliged by it, so as to love him or reverence him, to desire his favour, or seek his glory: There is a Contradiction between their Praises and their Deeds, which is sufficient to demonstrate that they are highly ingrateful, let them never so

Qui male vivunt, non laudant Deum, quia etsi prædicant linguæ, blasphemant vitæ. Aug. in Psal. 47.

often verbally give thanks; rightly therefore doth the Wise man affirm, *Praise is not seemly in the mouth of*

a sinner, Eccclus. xv. 5. but on the contrary, *David* saith, *It becometh well the just to be thankful*, Psal. xxxiii. 1. There is a blessed Harmony between the Heart, the Lips, and the Life of a Holy man, and all of them agreeing make a most ravishing Concord in the ears of God; He hath a thankful heart, and his mouth is frequently exercised in Thanksgivings; and all his actions are the Verifications of his Praises; for when the Offices of the Church are over, he returns home with a heart full of the divine Love, and his whole Conversation publisheth afterwards, that he is Conquered and made Captive by the force of God's stupendious and amazing goodness, so that he can no longer resist the mighty power thereof; for it hath caused him **to give up himself** wholly to serve his glorious Benefactor, and obliged him **to walk before God in Holiness and Righteousness** so long as he breathes upon the Earth. And oh how visible is this thankfulness! When it produceth such noble effects, as to make a man resolved to despise all the pleasures of Sin rather than offend God, and to chuse the most difficult parts of Virtue and Piety to obtain and secure his Love: When it causeth us to delight in his Service, and desire his favour above all things; when we love what he loveth, and hate what he hateth, wishing nothing so much as to please him, and dreading nothing more than to offend this Father of Mercies, and Fountain of all goodness. Pray we then, that the divine bounty may have this happy effect upon us, that it may shame us from our Sins, and encourage us in our duty, and then God's blessings will not only be occasion of our present Praises, and Instruments of our comfort on Earth, but means of our eternal Salvation, and causes of our endless felicity in Heaven, God's mercies will make us love him, and be thankful, and our Love and Gratitude will move him to give us more still, and the

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increase of his favours will augment our Graces, and quicken our Obedience, till his Bounty and our Duty both arrive to their perfection in the Kingdom of Heaven.

§.IX. **T**hrough Christ Jesus our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*]

The preceding Petitions that are so excellent, and so necessary that we recommend them by the dear Name of our Lord Jesus: He obtained all the former blessings, and therefore through him we ask this one more, that we may have the Grace of sincere Gratitude; yet to shew we do not forget the first design of this Office, we conclude them, and the whole Form, with a most comprehensive Doxology to the Son with the Father and the Holy Ghost, that as all have united in doing us good, all may partake of our returns of Duty; even as St. Chrysostom concludes a like Form of Praise in his Liturgy, *For all these we give thanks unto thee, and to thy only begotten Son, and to thy Holy Spirit, for all that we know, and all that we know not, for the manifest and the secret benefits which have been done unto us.* Lit. S. Chryf. And since this doth conclude both the Praises and Petitions that went before; if we apply this Doxology to the Praises, it is a kind of brief recapitulation of all Mercies, and gives us an opportunity to sum up the particular, and seal them with one hearty Thanksgiving to the whole Trinity; if we apply it to the Petitions, which went just before, it expresseth our hope they shall be granted, because we sing praise to him as soon as ever we have asked them at his hands, in confidence we shall not be denied; it may be either an Act of gratitude or of Faith, or of both, as we apply it, the Good Lord accept it. *Amen.*

The

The Paraphrase of the general Thanksgiving.

O [Almighty God,] who art the Author of all comforts, and the [Father of all mercies,] that any Creature doth enjoy, [we] our selves have received many from thee, though we are [thy unworthy Servants,] who cannot deserve nor requite the least of thy favours; wherefore, as we are in all duty bound, we [do give thee] with great affection our [most humble and hearty thanks] which thou hast justly deserved [for all] those noble Acts of bounty, which have flowed purely from [thy goodness and lovingkindness,] and are a continual refreshment [to us, and to all men] in the World besides.

[Particularly] for the eminent Instances of thy favour [to those] thy Servants, [who desire] us to joyn with them [now,] that we may help them [to offer up their Praises and Thanksgivings] in the publick Assembly [for thy late mercies] and deliverances so graciously [vouchsafed unto them.]

O Lord [We bless thee] most heartily for the temporal mercies shewed to us all, even [for our Creation] out of nothing, and the making both of our bodies and souls, and also for our [Preservation] from all the Evils of Sin or Misery, which might have hurt us in either; [and] likewise [for all the blessings] of food and raiment, health and wealth, friends and habitations, the necessary supports [of this Life,] which would be miserable without them.

[But above all] other mercies, we must most highly bless thee for those that are spiritual and eternal, even [for the Redemption,] which was wrought to deliver us, and all the Inhabitants [of the World] from eternal vengeance [by our Lord] and only Saviour [Jesus Christ]

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Christ his bitter Death and Passion: And we praise thee also [**for**] thy worship, and thy word, thy Sacraments and all holy Administrations appointed to be [**the means of**] conveying thy [**grace**] to us at present: and finally we give thanks for thy preparing thy heavenly Kingdom for us, [**and the hopes**] that we shall pass through all troubles and dangers to the enjoyment [**of glory**] and Immortality at the last.

[**And**] because we cannot rightly praise thee without the help of thy Grace, [**we beseech thee,**] who hast given us all these blessings, [**to give us**] together with them [**that due Sense**] of the infinite number and excellent nature [**of all thy mercies, that**] our very Souls may be affected with a real gratitude; and [**our hearts may be unfeignedly thankful**] for them, so that not being able to keep our joy within (we desire) that we may publish, [**and that we may shew forth thy Praise**] in our words by Hymns and manifold Thanksgivings. Yea further, we pray, that we may glorifie thee [**not only with our Lips**] by vocal praises, [**but in our Lives**] and Conversations also, that it may appear we are sensible of the Obligations thou hast laid upon us [**by giving up our selves**] both in Soul and Body intirely [**to thy Service,**] and the performance of all religious Duties; [**and by walking**] in the whole course of our affairs, as being ever [**before thee,**] and accordingly spending our time [**in Holiness**] towards thee, [**and righteousness**] toward our Neighbours, both now and [**all the days of our Life,**] for our gratitude ought to endure as long as thy mercies. Grant this therefore [**through**] the Intercession of [**Jesus Christ our Lord,**] who hath obtained all good things for us; [**to whom**] therefore [**with thee,**] O Father, [**and the Holy Ghost be**] ascri-

H h

bed

bed and given [all honour and Glory] now in this World, and for ever in that [World] which is [without end,] Amen.

SECTION. XIII.

Of the Thanksgiving for Rain.

§. I. **I**T will be needless to say much in the general either of this, or any of the following Mercies for which these Forms of Thanksgiving are appointed, because what is discoursed before the several Prayers upon each of these occasions, together with our sad experience of the long want of these blessings, will be sufficient (I hope) to make us heartily thankful for them; when our Prayers and our Desires are answered: So that we shall only note here, that the *lxv. Psalm* seems to be a Form written by *David* (and perhaps used by the Jews) on this occasion, as we may gather from the 1, 2, 9, 10, 11, 12, 13, Verses: And that the very

(1) βαμὼν 'Ου-
 εἶς Διὸς memini-
 nit. *Pausan. in Attic.*

(u) βαμὼν εἶδες
 ἐν τῷ Γαργάρι τῷ
 ὄρει Dial. *Jov.*
 & *Ganym.*

Heathens were wont to build Altars unto the showring *Jupiter* (1), and *Lucian* tells us, there was such an Altar in Mount *Gargarius* (u); Now though they were mistaken in the Object, because none of the *Vanities of the Gentiles can give Rain*, *Jer. xiv. 22.* yet they were right in the Duty, and they become Monitors to us,

who know the true God and real giver of Rain, to give him hearty thanks for it in this Form which the Church hath provided, and the following Method doth explain.

The

The Analysis of this Thanksgiving.

§ 1. This Thanksgiving hath two Parts.

1. For Rain in Ordinary, intimating.

1. The Cause of it.

O God our heavenly Father, who by thy gracious Providence dost cause

2. The Kinds of it.

The former and the latter Rain to descend upon the Earth,

3. The end of it.

That it may bring forth fruit for the use of Man:

2. For these present showers, confessing

1. The mercy to be very great.

1. In respect of the seasonableness.

2. In respect of the sufficiency thereof.

We give thee humble thanks, that it hath pleased thee in our great necessity

To send us at the last a joyful Rain upon thine Inhabitant to refresh it, when it was dry,

2. The Events to be very good; both

1. Our Comfort.

and

2. God's glory.

To the great comfort of us, thy unworthy Servants, And to the glory of thy Holy Name, through the Merits in Jesus Christ our Lord, Amen.

A Practical Discourse upon this Thanksgiving.

§. III. **G**od, our Heavenly Father, who by thy gracious Providence dost cause the former, and the latter Rain to descend upon the Earth, that it may bring forth fruit for the use of man.]

The giving of Rain in due Season is so great a blessing, that the holy Scripture compares the most desirable things unto it, the favour of a King, *Prov. xvi. 15.*

yea the Grace of God is expressed by this Metaphor, *Hos. vi. 13.* (w). And yet when we have it year after year in due time, we are scarce ever mindful of it, or thankful for it; wherefore now that we have felt the want of this excellent mercy, the Church takes occasions to admonish us to supply our former defects by a particular Thanksgiving for those seasonable Rains, which we have formerly had in the ordinary course of divine Providence: And here we bless our God by the same Title of **Our heavenly Father**, by which we called upon him in the foregoing Prayer, and we acknowledge, that the Rain is ordered by a most wise and gracious Providence, and therefore when our Sins do not withhold it, it usually falls especially at two Seasons of the year, which Scripture calls the *former and the latter Rain*, *Deut. xi. 14.* The former Rain among the Jews (whose year as well as their Seed-time began in *September*) was that which fell upon the new sown ground, and made the Seed at first to spring and grow, for which cause it is called the *rain of their Seed*, *Isai. xxx. 23.* The latter

(w) *Pluvia tempestiva in sacra Scriptura pro omni benedictionum spiritualium & temporalium largitione sumitur. Rivet. in loc. Hos.*

Rain

Rain with them was that which came about *March*, when their Corn was shooting and caring, that it might fill and ripen kindly, and yield a plentiful encrease. And among us the same words must signifie in the same proportion the Rain soon after our Seed-time, and that a little before our Harvest, for both which we are plainly commanded to give thanks, *Joel* ii. 23. And if we do neglect it, the very Heathens would shame us; the *Athenians* having a double Sacrifice. The first of an He-goat solemnly offered to *Minerva* by all the Magistrates for the first Springing of all fruits, which they called *Προχαριστήναι*: The second an Oblation at the time, when the fruits were ripe, called *Ἀλωα*, as *Suidas* testifies. *Saubert. de sacrif. cap. 2. pag. 29, 30.* And shall we be less grateful to the true and living God, whom we know to be the Cause of Fruits and Grass? for he created them before ever there had been any Rain in the World, *Gen. xi. 12. chap. 2. 5.* for this very Cause. (as *St. Augustine* notes) that the fruitfulness of the Earth might not be attributed to the power of Rain, but the blessing of God (x): for he

gives Rain, and he gives it vertue to nourish the Earth, that it may bring forth fruit for the use of man; for our sakes he chiefly sends it, and therefore we are bound to praise him for it. The beasts de-

vour the productions of the field, and cannot look up to the Author of them: and those men are few degrees above the brut Creatures, who enjoy all the blessings of the Earth, and look not up to God who gives them; unless we shall account these the more brutish, who may know the first Cause of all, but never do regard him,

(x) Si enim post
pluviam senum fecisset
Deus, pluvia magis ex-
ortum, quam factum ab
eo videretur. Aug.
Genes. ad Lit. lib. 6.

S. IV. **W**e give thee humble thanks, that it hath pleased thee in our great necessity to send us at the last a joyful Rain upon thine Inheritance, to refresh it when it was dry.]

Having blessed God for his giving Rain in ordinary, we come now to give him extraordinary thanks for the late refreshing Showrs, which our great necessity hath made to be a greater Mercy; we wanted them long, and suffered much while we were without them, we prayed long and earnestly for them, but our Iniquities did withhold them for a great while, *Jer. v. 25*. And our God seemed to deny our Requests; it may be, that we might know the worth of it by our

(y) *Cum aliquando tardius dat, commendat dona, non negat: diu desiderata dulcius obtinemur.* Aug. verb. Dom. Serm. 5.

want thereof, and that we might pray for it more heartily till it came, and be the more thankful for it when it did come (y). So that now (I hope) we know the sweetness of this blessing, and so we shall give

most humble thanks for it, remembering our late great necessity. And if our hearts be so disposed, here is a Form out of Holy Scripture, where the Church saith, *Thou O God sendest a gracious Rain upon thine Inheritance, and refreshedst it when it was weary*, *Psal. lxxviii. 9*. Our Land is God's Inheritance, as well as the Land of *Canaan*, and we are his People as well as they, our ground was dry and even weary as well as theirs, and we have had a joyful Rain now, as well as they had then; our Case and Cause is the same, and I wish our gratitude may be the same also. Let us consider how the parched ground with gasping cliffs did lately declare its intolerable Thirst, and remember how it grew weary of

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of bringing forth: The Earth is the common Mother of us all, and for want of Rain from Heaven her breasts, at which both man and beast are brought up, began to be dry and withered, *Behold* (says the Greek Office) *the Earth lyes desolate before thee, like a Mother with dry Breasts; and as the empty Breasts do threaten the Infant with present death, so doth the Earth for want of its streams and showers threaten the grass, and plants, beasts and men, with one common destruction.* Euchol. 678. This was our Case of late, but now God hath refreshed our universal Nurse, and given her a new vigour to bring forth fruit for us; blessed be the name of the Lord.

§. V. ***O*** the great comfort of us thine unworthy Servants, and to the glory of thy Holy Name through thy mercies in Jesus Christ our Lord. Amen.]

I hope we have not forgot, that when we prayed for Rain, we then desired it as a means that we might receive the fruits of the Earth **to our comfort and to his honour**; and now that we have our desire, we do acknowledge, that it is to **our comfort**, and we promise it shall be **to his glory**. It is a great refreshment to us to see the scorched Earth refreshed, and beginning to look green and brisk again, to behold our own and our Neighbours goods and fruits to thrive and prosper, to perceive a new spring, and a return of Plenty to our Land; and we know full well that we are **unworthy** and unprofitable Servants to Almighty God, who never did nor could deserve this favour; but the freeness of his love in it makes it to be a **greater comfort** to us, wherefore we give most hearty Thanks for it, and then it will advance the glory of his Holy Name; we must observe his goodness in it, till our hearts be enla-

med with love and gratitude, and then we must publish his praise, and engage others to joyn with us in admiring his power, who can water a whole Nation at once, in celebrating his wisdom, who chose so seasonable a time, and in magnifying his mercy, who gave it in so abundant measures: Let us endeavour that all who prayed for it, and all who have the benefit of it, may joyn in this Thanksgiving, that his glory may extend as far as his Mercy hath done; and if we make his favours return with so much glory to his name, we shall be more readily heard the next time stand in need, and we shall have all blessings, which we want or desire, through Jesus Christ our Lord.

The Paraphrase of this thanksgiving,

[**O God,**] thou art [our heavenly Father who,] though thou dwellest so high, yet [by thy gracious Providence] thou takest care of all Creatures, in order to whose supply ordinarily thou [dost cause the former] Rain after Seed-time, [and the latter Rain,] when Harvest draweth near, [to descend] from Heaven, and distill [upon the Earth,] to the end [that it may bring forth fruit,] and all kind of provision [for the use of man] and Beasts: We acknowledge the great Mercy of these usual blessings at all other times; and especially at this time [We give thee] most hearty and [humble thanks,] as thou deservest, because [that it hath pleased thee] to take pity on us [in our great necessity,] when Men and Beasts suffered so extremely by the late excessive drought, and that thou hast vouchsafed [to send us at the last] what we so earnestly prayed for, and long expected, even [a joyfull] and plentiful [Rain upon] our Land, which is [thine Inheritance]

heritance] to water [and to refresh it when it was dry,] and even languished for want thereof. Which seasonable and excellent mercy of thine, as it hath been [to the great comfort] and benefit [of us] who could not merit it, because we are [thy unworthy] and unprofitable [Servants]: So it shall be made use of by us to thy honour, [and to the Glory of thy Holy Name,] for we will take this Occasion to declare thy infinite Goodness, and our own happiness [through thy Mercies] bestowed on us, [in] the name, and for the sake of [Jesus Christ our Lord,] to whom with thee, and the Holy Ghost, be all Praise and Thanksgiving now and evermore. Amen.

SECTION XII.

Of the Thanksgiving for Fair-weather.

§. I. **T**He first Altar, that ever we read of in Scripture was built by *Noah* after the universal Flood, *Gen. viii. 20, 21.* to praise God for the ceasing of the waters; for no sooner did that Holy man salute the dry Land, but he offers some of all sorts of clean Beasts in Sacrifice, to acknowledge the divine goodness, which preserved himself and the rest from a common destruction; and we find the benefit of his pious gratitude to this very day; since God was so pleased with it, as to resolve that the Waters should never arise to the height of a general desolation again; which may invite us to imitate his happy Thankfulness now we are delivered, though in a less degree, that our Sacrifices of praise may still prevail with our heavenly Father to perform what his goodness moved him at first to promise: I shall only add, that the *Heathens*, who imitated the History of *Noah's*, in the Description

scription of Deucalion's flood, did not forget to mention, that his Wife and he did most thankfully adore the Deities, as soon as the Floods were over, and themselves were safe (a). Our danger 'tis like was not so great as theirs, yet it might have been as great, if God had not in Mercy prevented it, so that we also are obliged to great degrees of thankfulness, which we may fitly express in the following Form.

(a) *Hic ubi Deucalion,
nam cetera texerat
aequor,
Cum consorte tori par-
va rate visus ad-
hesit,
Corycidas Nymphas,
& Numina montis
adorat,
Fatidicamque The-
min—Ovid. Met. l.
1. 1. fab. 10.*

The Analysis of this Thanksgiving.

§. 2. This Thanksgiving hath three Parts.

1. An humble Acknowledgment, of

1. God's Justice in our late Punishment.

2. His Mercy in our present Deliverance.

2. An Act of Praise for this favour.

3. A Vow of perpetual Gratitude.

O Lord God, who hast justly humbled us by the late plague of immoderate rain and waters,

And in thy mercy hast relieved & comforted our Souls by this seasonable and blessed change of weather.

We praise and glorify thy Holy Name for this thy Mercy, And will always declare thy loving-kindness from generation to generation through Jesus Christ our Lord, Amen.

A Practical Discourse upon this Thanksgiving.

§. III. **Q** Lord God who hast justly humbled us by
thy late Plague of immoderate Rain and
Waters,]

It would rarely increase the gratitude of one newly come safe to shore after a dangerous storm or shipwreck, to stand a while at the Sea-side, and look back upon the rouling surges and boistrous waves, which so lately threatned his destruction; in like manner now the Rain is ceased, and the floods are gone; it may be very profitable for us to call to mind the miserable circumstances with which we lately were encompassed. We all were, or ought to have been, **humbled** in the time of our late **immoderate Rain and Waters**. Our sighs and fears, our wishes and vows, our complaints and Prayers did express no less; they are now indeed all gone, since God hath removed the Cause of them, and we are now cheared again; but in our present joy we must not forget the depth of our misery, least we be slack in his praises who changed the Scene and made the alteration; and withal we must confess the Justice of God in humbling us, or else we shall not so well discern his mercy in our exaltation. It was the overflowings of Ungodliness that caused the waters to flow so high, and woe had been unto us, if they risen as high as our Iniquities have done; it was a sore Judgment indeed, but we must confess it to be a very just one, and in so doing we do glorifie God as much as we can do by any Act of praise; for in Holy Scripture the acknowledgment of our Sin, and of Gods Justice in chastising us, is called *Giving glory to God*, Josh. vii. 19. 1 Sam. vi. 5. so that if we do make the like Confession of our sinfulness and evil deservings, we shall
clear

clear the divivine Justice, vindicate his honour, and take off from his proceedings all the suspicion and imputation of severity; we shall declare to all the World, that he is a gracious God, who delights in the Prosperity of his Servants, and that we had not felt this late calamity, if our offences had not even forced him to inflict it on us; And this is the first part of our Praises.

§. IV. **And in thy mercy hast relieved and comforted our Souls by this seasonable and blessed change of weather.]**

The second Part of our Thanksgiving is to acknowledge the mercy of our present Comfort, and this regularly follows the former; for if the Punishment were (as we declare) no more but just, then the removal of it can be nothing else but pure Mercy. If we consider Sin as the Cause of the late Floods, we may see (I doubt) as just Cause for the continuance, as there was for the beginning of these Rains and excessive waters; yet it hath pleased Almighty God to command the Clouds to cease, and the waters to return into their old Channels, the face of the Heavens are clear, and the face of the Earth is dry, the brute Creatures seem to rejoyce, and the little winged Choristers of the Air with their sweet, and inartificial Notes do sing the Praise of him that gives such blessed weather, being as so many Monitors to us men, who are most concerned in the Mercy, that we may not forget to glorifie the Name of God, who hath not only relieved our misery in the cessation of the ill-weather; but, as here is noted, hath **comforted our Souls** also by this **blessed Change**; for while the Judgement was upon us, we were not only outwardly in danger of much Loss, but inwardly perplexed with many fears that God was angry with us; whereas

whereas now the storms of his displeasure seem to be over, our Souls are comforted again. And if we make a right use of this as well as all other Temporal Mercies, we shall not rejoyce so much for the preservation of our corn and hay, our sheep and oxen, as for the return of the Divine favour; that may comfort our outward man, but this rejoyceth our **Souls**. One smile from a reconciled Parent to a good and ingenuous Child is more satisfaction than the taking off the Rod, and obliterates all the memory of a painful Correction: Even so this seasonable and happy Change of Weather convey comfort to our very Souls, because it doth not only preserve our Substance from loss and spoil, but is like *Noah's Dove* a Messenger of good News from Heaven, to signify that the anger of God is abated, and that is the Cause of our so great and hearty joy, which the next Sentence doth express.

§. V. **WE** praise and glorifie thy Holy Name for this thy Mercy, and will allways declare thy Loving-kindness from generation to generation through **Jesus Christ our Lord. Amen.**

Upon the holy garment of *Aaron* there was a Bell fixed between every Pomegranate, *Exod.* xxxviii. 25, 26. The Mystery whereof was, that for every particular Mercy we receive, we should sound forth the divine goodness by a particular Act of Praise; and now we have received an eminent Mercy, wherefore we must solemnly give thanks for it to him, who hath restrained the Clouds, and sounded a retreat to the waters, because both the Winds and the Clouds, the Sea and the Waves obey him, he hath delivered our Estate from ruine, and our minds from fear, stopping the fury of this merciless Element, which threatned to swallow up both us and all ours; and doth not this deliverance call for a
most

most hearty Thanksgiving? Sure none will be so unworthy to omit so small a return for so great favour: all the fear is lest our devotion and gratitude should cease with this little Collect, wherefore we are here admonished by a divine Sentence taken out of the Psalms, to vow perpetual gratitude, saying, *We will remember thy Name from one generation to another, therefore shall the People give thanks unto thee world without end, Psal. xlv. ult.* And *we will always be shewing forth thy Praise from generation to generation, Psal. lxxix. ult.* This one mercy brings to our mind innumerable other favours of his towards us, and fills our hearts with such a Sense of his infinite goodness, that a single act of Praise cannot satisfy us, nor shall we judge it sufficient to declare his Mercy to those few in the present Assembly, but we must resolve to publish it as much as in us lyes to this whole Generation, that they may tell it to the next, so that our good God may be praised to the World's end. If we were to live always on earth, we must resolve ever to praise the Lord; but since that cannot be, we hope that we shall be translated to Heaven, the proper place for eternal Hallelujahs: yet while we stay, we will spread his Glory as far as we can, that what particular Persons cannot do, may be done by a Succession of others in our stead. And as there will never want good men to praise God, when we are gone; so there will never want matter for his praises; before the sense of one considerable blessing be obliterated, another follows upon it, and renews the occasions of Gratitude: so that we will praise him for our ever, and endeavour that his Loving-kindness shall be declared in all succeeding Generations, through Jesus Christ our Lord. *Amen.*

The Paraphrase of this Thanksgiving.

[O] Almighty and most merciful [Lord God, who] being provoked by our manifold and grievous Sins [hast justly] punished our disobedience, and deservedly [humbled us by] all the miseries and fears which we suffered through [thy late Plague] the grievous Judgment [of immoderate Rain] from above, joyned with excessive floods [and waters] on every side of us, We confess thy Justice in punishing us, [and] we acknowledge that merely [in thy mercy] and free goodness thou [hast relieved] our necessities by the removing of this affliction, [and comforted our] very [Souls] in the return of thy favour, which seems to be manifested [by this seasonable] alteration [and blessed Change of weather] which makes all Creatures to rejoyce, and is the more welcome, because we have wanted it so extremely: Wherefore [we praise] thy sacred Majesty, [and glorifie thy Holy Name,] upon which we called in our Distress, blessing thee particularly [for this] particular act of [thy Mercy] in hearing our prayers, and restraining the furious waters: [And] we will not only praise thee at present for this favour, but we [will allways declare] the greatness of [thy Loving-kindness] towards us by our continual and publick Thanksgivings so long as we live; yea we will endeavour that the memorial of thy goodness shall pass [from] this present [generation] that is now alive [to] every succeeding [generation,] as long as the World endures, that it may never be forgotten how gracious thou hast been to us [through Jesus Christ our Lord,] to whom be all glory now and for ever, Amen.

SECT.

SECTION. XV.

Of the Thanksgiving for Plenty.

§. I. **I**T hath been an ancient Custom of Jews and Christians to give solemn thanks to God after every Meals meat; derived from the command of holy Scripture, *Deut. viii. 10.* and observed by pious men in

(b) *Audiant omnes
qui quasi porci quum
jam comederint, ver-
sa calcibus mensa,
remulenti consurgunt;
cum agere gratias de-
bent, & in hymnum
à mensa devenire.*
Chrys. hom. 83. in
Mat.

all ages; and those who neglect it are reputed no better than filthy Swine, which devour all, and never own the hand that feeds them (b). But how much more brutish are they, who do not praise God for a plentiful year after a long famine, when provision is made for all People, and the whole Nation is fed at once? When we consider

how many empty Souls the divine Bounty then satisfieth, and how many hungry Creatures he fills with good things, we cannot but wish with Holy *David*, *Psal. cvii. 9.* and *15.* *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the Children of Men.* The *Israelites* of old were commanded after their tedious March through the hungry Wilderness, when they should arrive at the plenty of *Canaan*, then to beware they did not forget the Lord their God, *Deut. vi. 12.* and *viii. 11, 12, 13.* And we have need of the same caution, because though we are very devout in Famine, yet when abundance returns to us, we are apt not only to forget our former want, but our duty also to praise our Deliverer; and Prosperity though
it

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it gives the greatest cause of Thankfulness, yet it frequently diverts us from it, and so becomes an occasion as well of Ingratitude, as of all other sins: *Then doth God most of all (saith Lactantius) slip out of mens minds, when they enjoy the greatest number of his blessings, and so are obliged most of all to praise his divine Indulgence——* so that from plenty ariseth luxury, and from luxury as well all other vices, as ingratitude towards God is derived. Lact. Inst. lib.2. §. 1. but God forbid it should be so with us; I hope we are more sensible of his favours, and our own Obligations, than thus to requite the Lord with evil for good; and if we be disposed, as we ought, to give thanks; this brief Form well considered will exceedingly help us therein.

The Analysis of this Thanksgiving.

§. II. This Thanksgiving hath four Parts.	1. An Acknowledgment containing.	1. The Author.	{	O most merciful Father,
		2. The moving Causes.		
		3. The happy effect.		
	2. A Thanksgiving for his Blessing.	1. Internal.	{	who of thy gracious goodness
		2. External.		
	3. A Petition.	1. Desiring the continuance of	{	Hast heard the devout Prayers of thy Church,
		2. Declaring the end of both,	{	And turned our dearth and scarcity into cheapness and plenty,
	4. A Conclusion of the whole.	1. God's Love.	{	We give thee humble thanks for this thy special bounty,
		2. Our Plenty.		

Beseeching thee to continue thy loving kindness unto us,
 That our land may yield her fruits of increase
 To thy glory and our comfort,
 Through Jesus Christ our Lord, Amen.

A practical Discourse upon this Thanksgiving.

§. III. **O** Most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church.]

It is the duty of a Father to provide for his Children, 2 Cor. xii. 14. Especially to give them bread in their hunger, Luke xi. 11. For alas they bring no Provision into the World with them, being left by Providence to their Parents care ; but both Parents and Children are left to the care of Almighty God, who is the common Father of us all. We have nothing for our selves nor our Children, but what he giveth us, and now he hath supplied us with abundance, giving us reason to style him **most merciful Father** : and we are the more obliged by his gifts, because they are so freely bestowed on us, he expects no price nor pay, no requital nor reward, but only our thankful acknowledgments (c) ; and shall we be so base to withhold them? We had no merits to deserve this plenty, he gave it us purely of **his gracious goodness** ; we did not contri-

(c) *Vendit mibi alius frumentum, vivere non possum nisi emero; sed non debro vitam quia emi. Sen. de ben. l. 6. c. 14.*

bute any thing to it but our prayers, and they alas! could not have prevailed, if his own innate goodness had not been our Advocate; his Mercy pleaded within, while our Prayers solicited from without, and both uniting did obtain this Mercy, which ought to be more dear to us, because we procured it by our Prayers: perhaps we may assign some secondary Causes as seasonable weather, or the retreat of our Enemies ; but these were ordered by the first Cause, and he was moved by his own Compassion and the unanimous Supplications of the Church; and indeed there is a mighty force in the Prayers of the whole Church, he that uses to grant what two or three

beg in the name of Jesus, can hardly deny so many, so importunate Suiters among whom there are doubtless many, whose persons are dear to him, and their desires exceeding prevalent with him; which may teach us, to have an high esteem for these publick Forms, which are sanctified by the Faith and Devotion of so many Saints and Holy Servants of God, and have prevailed for so many blessings; we ought to value those Prayers which God vouchsafes to answer. And since the Supplications of the Church obtained this plenty, it is most reasonable to believe, the Praises thereof shall continue it; and therefore let us all devoutly joyn in this Thanksgiving, that our gratitude may be as universal, and as sincere as ever our Petitions were; and then we shall find the happy effects of our Praises, as we do now of our Prayers.

§.IV. **AND** turned our Dearth and Scarcity into cheapness and plenty, we give thee humble thanks for this thy special bounty.]

The Mercy here acknowledged is the very same which was begged by the former devout Prayer in time of Famine, Sect IV. §. iv, v. viz. *That the scarcity and dearth, which we did then most justly suffer for our Iniquities, might through his goodness be turned into cheapness and plenty*: which Petition is now answered exactly and to the full; for blessed be God we have now plenty of all things and at reasonable prices: and therefore we do here solemnly acknowledg this, as an Act of God's **special bounty**. S. Paul calls fruitful Seasons the witnesses of God, Acts xiv. 17. For they testify his care of us, who filleth our hearts with food and gladness. Now we have plenty of food we have abundance of joy among us, and it is but fit this our joy should express it self in his Praise, who is the blessed Author thereof. A large crop

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crop and a plentiful encrease is a great blessing at any time ; but our late Scarcity hath made them a double blessing to us at this time, and an Act of **special bounty**. When *Barzillai* sent bread and other necessities to *David* and his men, who were hungry and faint in the Wilderness, 2 *Sam.*xvii.28,29. he though he could never sufficiently return that great favour, and offered him all the delights of his Court while he lived, in return for so excellent and seasonable a relief, 2 *Sam.* xix. 32,33. And *Xerxes* caused one to be registred amongst the *Benefactors of the King*, who in his extreme thirst gave him a cup of Water, such as he desired. *Ælian.var. hist.* l.12. c.40. For necessity and the long want of any thing, makes us know the worth

(d) of it, and if we have any ingenuity, will make us highly grateful to those who furnish us with it ; let us therefore while the Cryes of the poor, the necessities of our Neighbours, and our own late miseries

(d) *Quanti estimas in solitudine hospitium, in imbre tetum, in frigore balneum aut ignem? Sen. de ben.* l.6. c.15.

are yet fresh in our mind, give **humble thanks** to God for our deliverance ; Let us consider what an excellent bounty he hath shewed in giving us fulness instead of hunger, plenty instead of want, riches for poverty, joy for sorrow, praises for complaints and mournful stories. The Fields, which yielded nothing but weeds and bryars the last year, do now stand so thick *with Corn*, that they do laugh and sing, *Psal.* lxxv. ult. and shall we be silent? The very beasts and unreasonable Creatures rejoyce, and shall we only be unmoved, to whom the kindness is principally designed? We have most reason of all to rejoyce, for all things are for our sakes.

9.V. **B**eseeching thee to continue thy Loving-kindness unto us, that our Land may yield us her Increase to thy Glory, and to our comfort, through Jesus Christ our Lord, Amen.]

In the preceding Sentence we have all joyned in praising God, and therefore we may now justly hope for a more plentiful Encrease, since Gratitude for plenty is the best and surest means to continue it: *Let the People praise thee, O God, (saith David) yea let all the People praise thee, then shall the Earth bring forth her encrease, and God, even our own God, shall give us his blessing,* Psal. lxxvii.

5,6. And truly we ought to be concerned as much for the continuance of our abundance, as we were for the first procuring thereof, because it is not one plentiful year will suffice us; for *Egypt* had seven successive years of great plenty, which yet could not secure them against the following years of Famine; It is usual indeed with foolish men, when their Land brings forth largely once, to fancy they shall never know want any more, *Luke* xii.

19. but the good man knows, he shall still stand in as much need of the divine favour as ever. He is not puffed up therefore, nor grows secure by his abundance, but is thankful to God for it, and depends upon him still. We acknowledged before it was God's **gracious goodness**, which gave us this store that we now enjoy, and therefore, we here pray, that his **goodness and Loving-kindness** may be continued; for we learn out of Holy Scripture, That *When the Lord shews Loving-kindness, our Land shall yield her encrease,* Psal. lxxxv. 12. and therefore we pray, *O continue forth thy Loving-kindness,* Psal. xxxvi. 10. And I hope when we see his Love to be so necessary for the Preservation of our plenty, we shall take heed of provoking him to anger by abusing our encrease to luxury or pride, and that we shall labour to gain his Love by our Piety as well as our Prayers, for he
hath

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hath promised, that *if we walk in his Statutes and keep his Commandments and do them, then he will give us Rain in due Season, and our Land shall yield her increase*, Levit. xxvi. 3. 4. Let us therefore pray heartily for the continuance of his Love, and live so, as to shew we heartily desire his favour, and then we shall want no manner of thing that is good; for then we shall have temporal blessings, and Grace to continue them with us, and sanctifie them to us, and then they are real blessings. We wish plenty, but not without the Love of God, for then it will never do us good. The Land of Sodom brought forth plentifully, and was *as the Garden of God*, Gen. xiii. 10. but for want of Grace this abundance was abused to Pride and idleness, Ezek. xvi. 49. It made them richer, but more wicked than their Neighbours, and at last brought the Curse of God upon them. Better were it for us to have scarcity still than Plenty upon these Terms, wherefore we desire our Land may spring by God's Love, because we would have it bring forth to **his Glory** as well as to **our comfort**; we pray that he may have the honour, as well as we the pleasure of our increase, and then it shall be well for Soul and Body both. May our plenty make us more charitable, and more thankful, more pious and more obedient, and then God will have glory by it, and we shall have comfort from it, not only in this World, but in the World to come; whereas, if our abundance make us neglect God, and forget Heaven; if it make us wanton and debauched, cruel and unapt to pity the poor; we shall dishonour our heavenly Father by it, and had better been without it: In this manner therefore we beg the Continuance of our plenty through Jesus Christ our Lord. *Amen.*

The Paraphrase of this Thanksgiving.

[**☉**] God, who art in thy own nature a [most merciful Father] unto all that are in distress, and [who,] without any desert in us, merely [of thy gracious goodness] hast pitied our late misery, and [hast heard the devout Prayers] and Supplications [of thy Church,] which have long and constantly been presented unto thee for relief, [and] now at last thou hast happily [turned our] extreme [dearth and scarcity] of all things needful for human Life [into cheapness and plenty] of all provisions: We are infinitely obliged to thee for this joyful Change, and as it is our duty, [we give thee] most affectionate and [humble thanks] in particular [for this] abundant plenty, acknowledging it to be an Act of [thy special bounty] thus nobly to help us in our great necessity: And withal [beseeching thee] by whose favour the Earth was now made fruitful [to continue thy Loving-kindness] for many years [unto us,] and to keep us from displeasing thee by our sins; So [that our Land] according to thy gracious promise [may yield us her Increase] abundantly, and that we having thy grace together with our plenty, may use our store piously [to thy Glory,] and soberly to our own support [and our comfort]: So shall this abundance be every way for our good; wherefore we beg these things [through] the merits and mediation of [Jesus Christ our] most blessed [Lord] and Saviour, Amen.

SECTION XVI.

Of the Thanksgiving for Deliverance from our Enemies.

§.I. **T** Here is no Custom more antient and universal, none of which we have more Instances in sacred and common Histories, than this of praising God for Peace and Victory. When *Abraham* had conquered the four Kings, he came to *Melchisedec*, and he *blessed the most high God for delivering his Enemies into his hands*, Gen. xv. 20. The Song of *Moses* upon the deliverance of *Israel* out of *Egypt*, and that of *Deborah* upon her conquering *Sisera* are both recorded in Holy Scripture, *Exod.* xv. and *Jud.* v. Many of *David's* Psalms also were written on this occasion, particularly *Psal.* xviii. whose Title speaks it to be an Hymn of Praise to God for deliverance from all his Foes, *2 Sam.* xxii. 1. *Jehoshaphat* after his great Victory assembled all his people together, and did so publickly and solemnly give thanks to God, that this memorable Act gave Name to the Place, which was called the *valley of blessing* ever after, *2 Chron.* xx. 26. The very Inhabitants of Heaven also are described singing glory to God for giving Victory to his Church over all his Enemies, *Rev.* xv. 3. and xix. 1. which some explain as a Prophecy, that the Christian Church should sing praises for their Conquest over *Pagan* Religion and the Defenders thereof. Among the Heathens there was several ways of acknowledging Victory to be from the blessing of the Gods. First, the solemn Dedication of the Tenth of all their spoil to their Gods (e), which they learned from *Abraham*,

(e) *Frequens apud veteres votum fuit, ut decima praeda & spoliis quicquid ab hostibus captum fuisset, Jovi & Diis divoverent.* Al. ab Alex. lib. 3. c. 22.

Τὸ γὰρ ἐκ τῶν πολεμίων ληφθέντα ἐδεχάμην τοῖς θεοῖς. Val. H. rp. Vid. *Spelman* of Tithes. c. 26.

Gen.

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(f) Lamprid. in Vit. ejus cap. 56.

(g) Jovi Statori, Herculi victori, M. ulp. Nerva Trajanus Cæsar victo Decebalò, domita Dacia, votum solvit. Aspice Romule pater, gaudete Quirivites, vestra ista est gloria. Inscriptio A-ræ ap. Alb. Jul. in Daciâ.

Gen. xv. Secondly, the oblation of large and costly Sacrifices, of which we have an Example in *Alexander Severus*, who admonished the Senate to decree publick Sacrifices for his many Victories (f). Thirdly, the singing of Hymns and triumphant Songs to the honour of their Gods, which they learned from *Moses*, Exod. xv. Lastly, the erecting of Altars with the Names and Titles of those Deities, by whom they

thought they were assisted (g). And although the Roman Triumphs seem to some only to have been designed to the honour of the Conqueror, yet we shall find they were accompanied with many acts of their kind of Religion to the honour of their Gods; for thus they are described: *On that day all the Temples in the City being open, the whole multitude of all kinds and ages and degrees with Vows and Prayers offered at the Altars, they killed Sacrifices, and gave thanks to the Gods, signifying the joy of their minds, by singing, by verses, and loud acclamations, till the whole pomp — by the Holy way was come up to the Capitol, whither they led Bulls in great state to be offered in the Temple of Jupiter, O. M. Al. ab Alex. gen. dier. l. 6. c. 6.* And though the Idolatry was left out by the Christian Emperors, yet the Thanksgiving to God was still retained, as appears by two instances out of Ecclesiastical story. 1. When *Constantine* returned into Rome triumphantly after his Victory over *Maxentius*, he was met with the acclamations of all the people; but he forbade them to give the praise to Him, commanding the glory to be given to God, and by a Law ordaining, that all should worship the true God, who had given him the Victory over the Tyrant, *Euseb. hist. Eccl. l. 9.*

l.9.c.9. 2. *Theodosius* also having conquered *Eugenius*, did not only praise God himself, but immediately writ to *S. Ambrose* to give publick thanks for his Victory, who also did it with great Devotion (b), and commended his religious care therein. Which may be paralleled by two other Instances out of our own Chronicles.

First of that most valiant and pious *K. Henry V.* who after the Victory at *Agincourt*, presently caused the whole Army in their array, as they were, to give God thanks, causing the Clergy there present to sing the cxix. Psalm, &c. (i). And made Proclamation, that at the Verse, not unto us O Lord, &c. [Psal. cxv. 1.] Every one

should kneel down, and the Horsemen bow their bodies; and then singing *Te Deum*, and other holy Hymns, they marched to the Enemies Camp. *Bak. Chron. Hen. 5.* So also when God had delivered the most religious and happy Princess *Q. Eliz.* from the Armada of Spain, an. 1588, she caused a general Thanksgiving to be made, through her whole Realm; and dedicating the Enemies Ensigns to God in *S. Paul's London*, she her self rode thither in great Pomp, to give publick Thanks to God. *Bak. Chron. Q. El.* So that if the Reason and Example of all mankind, yea of Christians, and our own pious Ancestors can move us, we must not omit this duty. I have not indeed met with any Form for this Office in the *Roman Church*, only I perceive it is their Custom to sing the *Te Deum*, which seems to be very improper for such an occasion; and therefore we are obliged to the care of our own Church, which hath provided us with most pertinent and pious Forms, as will appear by their fuller explication.

(h) *Alii Imperatores in commemoratione victoriae ejus triumphales parari jubent--- Clementia tua hostiam Deo parat, oblationem & gratiarum actionem, per Sacerdotes celebrari domino desiderat. Ambros. ep. 58. Theodos.*

(i) This was the great Hallelujah, reaching to Psalm 118. so much used among the Jews.

The

The Analysis of the first Thanksgiving.

§. 2. This Thanksgiving consisteth of two Parts.	1. Eu- chari- stical, contai- ning	1. A De- scription of the Au- thor, what he is	1. In himself.	{	O Almighty God, who art a strong Tower of defence unto thy Servants against the face of their Enemies.
			2. Towards us.		
		2. A Thanksgiving for this great Deliverance.			We prais thee praise and Thanksgiving for our Deliverance from those great and apparent dangers, wherewith we were encompassed,
		3. An Acknowledgment of the cause thereof.			We acknowledge it thy goodness, that we were not delibe- red over as a prey unto them,
	2. Peti- tiona- ry. where- in there is.	1. The thing desired.			Beseeching thee still to continue such thy mercies towards us,
		2. The end why it is de- sired.			That all the world may know, that thou art our Savi- our and mighty De- liverer.
		3. The name, wherein tis asked.			Through Jesus Christ our Lord, Amen.

A practical Discourse upon this Thanksgiving.

§. III. **D** Almighty God, who art a strong Tower of defence unto thy Servants against the face of their Enemies.]

The first Part of our care in this Duty must be, that we choose a right Object; and since Victory is the gift of God, *Psal. cxliv. 10. Prov. xxi. 31.* to him we must ascribe the Glory; we must not terminate our thoughts upon second Causes; we may not with the proud *Assyrian* arrogate the praise unto our selves, nor with the vain *Egyptians*, when we return Conquerors, worship the devices painted on our shields (k), nor with the ruder *Scythians* sacrifice unto our swords (l): These were faults of the blind Heathens; but I doubt we come too near them when after any Victory (as *St. Salvian* complains) we ascribe the glory of the Action to the policy of the Leaders, or the valour of the Souldiers, to the advantage of the time and place, or to any thing rather than to God (m). Which base Ingratitude makes him deny us the Victory often-times, since he knows, if he should give it to us, we would rob him of the honour thereof: It being observed of *Timotheus* an *Athenian* Captain, who having conquered his Enemies boasted saying, *I did this, not Fortune*, that he never prospered afterwards. Wherefore we have the right

(k) *Sixtus Senens. bibl. l. 2. p. 47.*

(l) *Populis istis Deus Mars est, pro simulacro enses colunt. Solin. de Scythis & Clem. Alex. protrep.*

(m) *Si quando enim nobis aliquid prosperi præter spem & meritum nostrum Deus tribuit, alius ascribit hoc fortunæ, alius eventui, alius Ordinationi ducum, alius consilio, alius magistro, alius patrocinio, nullus Deo. Salv. de gub. lib. 7.*

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right Author of our Victory set before us, even **Almighty God**, and we are taught by an elegant Metaphor taken out of holy Scripture, that our safety is from him; *The Name of the Lord is a strong Tower* (saith Solomon) *the righteous runneth into it and is safe*, Prov. xviii. 10. and David, *The Lord is my Rock, and my Fortress*, &c. 2 Sam. xxii. 2. *Thou hast been my hope, and a strong Tower for me against the Enemy*, Psal. lxi. 3. and cxliv. 2. And while we make the same acknowledgments, we declare that our safety came not from our own valour or policy, from the number of our Forces or the strength of our Forts; but from the divine Protection, for they who live in his fear and fly to him for aid, are secured by him against all the assaults of their Foes, and kept as safe as if they were in the most impregnable Fortrefs: They

(n) *Hic est mihi turris fortitudinis, quo cum fugevo, non solum vitabo tela inimici: sed & in illum quando vulnere, securus ipse jaculabor.* Aug. in Psal. 61.

can wound their Enemies (n) from thence, who are destitute of the divine protection; but their Foes can never reach those who trust in, and are preserved by, the Lord of Hosts, who is to all his Servants a Fort that can never be forced by storm and battery, betrayed by Treachery or stratagem, nor forced to yield for want of necessary Supplies. In vain have our Enemies made their attempts against us, because our God hath undertaken our defence, whom we are therefore bound to magnifie with all our Powers.

§.IV. **WE** yield the Praise and Thanksgiving for our Deliverance from those great and apparant dangers, wherewith we were encompassed.]

As the Church did not teach us to pray for the destruction of our Enemies; but only for our own Preservation from them; so neither doth she here direct us to praise God for their slaughter, but only for our own deliverance: *Rejoyce not* (saith Solomon) *when thine Enemy falleth*—— *lest the Lord see it, and*

it displease him, Prov. xxiv. 17, 18.

And he that is glad at calamities shall not be unpunished, chap. xvii. 5. (o). It

is not agreeable to the Spirit of Christianity to glory in blood and

mangled Carcasses, or to rejoyce that our Swords have made so many poor Creatures Orphans and Widows; the *Heathen* Emperor *Titus* may teach us more humanity, who, when he saw so much blood, and so many dead bodies of the miserable Jews at the siege of *Jerusalem*, sighed, and lifting up his hands to Heaven protested, *It was not his desire so many of them should perish.* Joseph. bell. Jud. l. 6. c. 14.

We should rather lament after a great slaughter, that our Enemies Wickedness and Malice should bring so many of them to so sad an end; and we can only give thanks to God for our own Deliverance.

And truly this **Thanksgiving** doth suppose that our War was a very just, if not a defensive War, that we were not the first beginners thereof, or not without absolute necessity, and intolerable Provocations. *Q. Curtius* saith the *Scythians* make no War until they be provoked, lib. 12. And *Varro* affirmeth that the Old *Romans* were slow to begin any War, as believing none ought to be made, but what was pious. And *L. Crassus* was forbid by the *Tribunes* to invade the *Parthians*, who

had

(o) Ἀσυχία μὴ
ἀνείδῃεν Νέμεον
αἰδέμενον
præceptum Pittaci.
Diog. Laert.

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had done the *Romans* no Injury. *Appian*. And would to God Christian Princes would imitate this Heathen equity and moderation, and not engage in Blood and Rapine for every slight Cause, to enlarge their Dominions, or satisfy their ambition or revenge; for such Wars are no other than great Robberies, as *St. Aug.*

(p) *Inferre bella finitimis ac populos sibi non molestos sola regnandi cupiditate contere, quid aliud quam grande latrocinium nominandum est?*
Aug.

calls them (p); and they who assail their quiet Neighbours, are the Enemies of mankind, and have a sad account to give to the maker of all men for all the blood that is spilt on both sides; and there is not a baser affront can be offered to the Majesty of Heaven, nor can there

be a greater abuse put upon Religion, than to make *Te Deums* be sung, because they have destroyed many innocent poor Christians, it being like the Hypocrisy of those *Heathens*, which the Poet exclaims against, who praised the Gods, when they had made a prosperous Robbery and came off safe. How can they praise God for their deliverance from dangers, who wilfully cast themselves into them? or how can they bless him for Peace, who would not let their Neighbours live quietly? Our excellent Form therefore doth suppose, that we fought only to secure our Native Countrey, or to preserve our undoubted Rights,

(q) *Fortitudo, quæ vel bello tuetur à barbaris patriam, vel domi defendit infirmos, vel à latronibus socios, plana iustitia est.*
Amb. de Offic.

(q) attempted by some unjust and cruel Foe: and when our God hath delivered us from their attempts, we may then with great piety and comfort yield him all possible Praise and Tranksgiving, and to assist us therein, it will be necessary

for us to reflect upon our late grievous and apparant Dangers, wherewith we were encompassed on every side.

side. We have been in danger of invasion and spoil, of Captivity or death; we lately had a powerful, politick, and malicious Foe before us, we had many uncertain friends in the Nations round about us, and it may be many Traitors among our own selves; nor were our preparations sufficient to secure us, they were more likely to get the Victory over us than we over them; and we may consider, that if they had prevailed, their fury and rage would have brought horrible miseries upon us and all ours; but God hath delivered us, and we do yet enjoy our Lives and Liberties, our Estates, our Religion, our Trade, and all other Comforts: Oh! what praise is sufficient to return for all this?

§. V. **W**e acknowledge it thy Goodness, that we were not delivered over as a prey unto them.]

Those ravenous and salvage beasts, which hunt and devour other Creatures, tearing their flesh, and drinking their blood, are made the Emblem of Tyrants, and such as delight in War, who are compared to Lions, and Bears, Wolves and Tygers: in pursuance to which Metaphor the Church in David's time saith, *Praised be the Lord, who hath not given us over for a Prey unto their Teeth*, Psal. cxxiv. 6. from whence we have taken this Thanksgiving. We did not design to make a prey of them, but they of us; they designed to conquer us, and enslave us, to possess our Estates, destroy our Country, murder us and our friends, and do all acts of barbarous out-rage to us. Had they prevailed we must have expected no other Mercy than we should do from a hungry Lion; for *they would have swallowed us up quick, when they were so wrathfully displeased at us*, Psal. cxxiv. 5. but our most gracious God hath rescued us out of the very Lion's mouth: so that we have great reason to acknowledge

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our deliverance to be an act of his free goodness, had he not insatuated their counsels, and defeated their designs, weakned their power, and blasted their endeavours, they might have got the victory for any policy or strength, which we had to oppose them with; besides we have sinned against our God, and if we had never so much counsel and strength, he might justly have made it useless to us, and might have given the victory to our Enemies, merely to make them Executioners of his wrath upon us for our Iniquities, and doubtless they would have proved very severe ones; so that we have cause to acknowledge it was his **Goodness**, and Mercy alone that saved us from them, we cannot arrogate any thing to our selves, but must ascribe all the praise to him. It was a prudent Custom among the *Romans* for the General, who did triumph, to lay his triumphal Crown in the lap of Jupiter, or to offer it to some Temple, thereby to acknowledge that Victory was given him by the benefit of the immortal Gods, to whom therefore the Praise was wholly due. Al. ab. Alex. l. 6. c. 6. Even so we do here take the Crown from our own heads, and lay it down at Gods feet, acknowledging it to be his goodness alone, that caused our safety.

9. VI. **B**eseeching thee still to continue such thy mercy towards us, that all the world may know, that thou art our Saviour, and mighty Deliverer, through **Jesus Christ our Lord**. Amen.

Although the Cloud seem to be dispersed at present; yet it may gather again, and either the same Enemies may rally to revenge their defeat, or some new ones may arise: wherefore we must not only give thanks for our past deliverance; but having found the felicity of being under the divine Protection, we must also beg the continuance of such mercy towards us, and pray, that he who hath been a Tower of defence to us now, will please

please to be our strong hold, whereto we may always resort in like danger, Psal. lxxi. 1. to the end that all the world (as well as these our late foes) may know that the Lord is our Saviour. And this Petition is very likely to prevail, because God hath promised to do the same thing, and for the very same end, *I will save thy Children;* (saith he) *And all Flesh shall know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob* (or as the old Translations have it) *thy Saviour and thy mighty Redeemer O Jacob,* Isai. xlix. 25. 6. And upon this ground the Servants of God in all ages have begged deliverances by this very Argument, so David, *Help me O Lord my God, O save me according to thy Mercy; and they shall know, how that this is thy hand, and that thou Lord hast done it,* Psal. cix. 25, 26. And thus also Hezekiah prays, *Isai. xxxvii. 20.* And so do the Offices of the Greek Church upon this occasion (r). And by this means we shall not only be safe, but God will be glorified also; for some may ask us, as the Persian Emperor did Daniel, *Is your God whom you serve continually able to deliver you?* Dan. vi. 20. but that question will be effectually answered by God's frequent giving illustrious Evidences of his Mercy and Power in our constant Deliverances; and withal we may hope it will discourage our most daring Enemies, to set upon us, when they see they can do nothing against us. The very obstinate Egyptians finding the ill success of all their attempts against Israel, had so much rudence, as to say, *Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians,* Exod. xiv. 25. And if God's Protection have this effect, he shall be glorified, and we abundantly satisfied, who desire not our Enemies destruction, but only our own peace and safety, which the Lord grant unto us for Jesus sake, Amen.

(r) ὁ ὁυαν σὲ τῷ αἰ-
 γίῳ. μὴ ποτὶ αἰῶνα
 τὰ ἔθνη, τὰ ἔθνη ὁ
 εἰς αὐτῶν. Ezechel.

The Paraphrase of this thanksgiving.

☉ Almighty God] Lord of Hosts, [**God**] of bat-
 tel, [**who art a**] greater security to all that trust in
 thee than a [**strong Tower,**] or a fortress [**of defence;**]
 since they may be forced or betrayed, but thou art an
 invincible safeguard [**unto thy Servants,**] who trust
 in thee [**from the face**] the fury and force [**of their**
Enemies,] be they never so many, or so mighty; [**we**]
 thy Servants in this Nation, having been lately preser-
 ved by thy mercy do [**yield thee**] the Tribute of most
 hearty [**praise and thanksgiving**] which thou hast
 justly deserved at our hands [**for our deliverance**
from] the miseries of this late War, and all [**those**
great and apparent dangers] of Invasion and Spoil,
 Captivity and Death, [**wherewith we were**] so de-
 sperately beset and [**encompassed,**] while our enraged
 Foes lay against us on every side. And here [**we**] do
 [**acknowledge, it**] was not our own Policy or Pow-
 er, our Innocence or our Merits, but [**thy goodness**]
 which preserved us from all those miseries, and kept
 us [**that we were not**] according to our deservings
 [**delivered over**] by thy Justice [**as a prey unto**
them] to devour us, and execute their utmost malice
 upon us. Having therefore found the benefit of thy Pro-
 tection, we will still pray for the like favour, [**beseech-**
ing thee,] who hast hitherto helped us, [**to continue**]
 still to grant us [**such**] wonderful deliverances through
 [**thy mercies,**] which have been so often expressed
 [**towards us:**] For we hope by the frequent mani-
 festations of thy care of our safety it may come to pass,
 [**that all the world,**] as well as our late Foes, [**may**]
 come to [**know that thou,**] O Lord, wilt ever take
 our part, because thou [**art our Saviour, and**] we
 hope,

Sect. XVI. from foreign Enemies.

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hope, thou ever wilt be our [mighty Deliberer,] so that they who assault us must fight against thee: so we shall be quiet, and thy Name shall be glorified by us, and all others, [through Jesus Christ] thy Son, [our Lord] the purchaser of all Mercies. Amen.

The Thanksgiving for restoring publick Peace at home.

§. VII. **I**F the War hath been raised by our fellow-subjects, and especially if it were crused in the beginning, we may then use this Form, the occasion whereof was our late **horrid Rebellion** (this being added since his Majesty's return); for the effects of those Seditions and Tumults, which gave beginning to that sad Calamity, were so mischievous, that whensoever any traiterous Conspiracies are discovered and prevented before they arrive to that accursed height, we shall have reason to give special Thanks for so great a Mercy. To excite us whereunto I hope the memory of our miseries in the **late times**, and the Consideration of what is said already concerning, **Sedition, privy Conspiracy, and Rebellion**, Part. I. Sect. §. 8. may be sufficient, especially if we consider well what is contained in this excellent Form, whose explication here followeth.

The Analysis of the second Thanksgiving.

§. I. This Thanksgiving hath three Parts.

- | | | | | | |
|--|---------------------------------------|---|--|-------------------------------------|---|
| 1. A Description of the Author by | 1. His glorious Nature. | O Eternal God,
our heavenly father,
who alone makest
Men to be of one
mind in a house,
And stillest the out-
rage of a violent
and unruly People,
We bless thy Holy
Name, that it hath
pleased thee to ap-
pease the seditious
Tumults, which
have lately been rai-
sed up amongst us,
Most humbly be-
seeching thee to
grant to all of us
Grace,
That we may hence-
forth obediently walk
in thy Holy Com-
mandments,
And leading a quiet
and peaceable life in
all godliness and
honesty,
May continually of-
fer unto thee our Sa-
crifice of praise, and
Thanksgiving for
these thy Mercies to-
wards us,
Through Jesus
Christ our Lord,
Amen. | | | |
| | 2. His gra-
cious Acts,
both in | | 1. Keeping
Peace.
2. Stilling
Tumults. | | |
| 2. A Thanksgiving for the Cessa-
tion of our late troubles. | 1. A general request for
Grace. | | 1. Holy
and obe-
dient.
2. Peacea-
ble and
quiet.
3. Happy
and
thankful. | | |
| | | | | 2. A Pe-
tition con-
taining. | 2. The
Ends of
this re-
quest, viz.
That we
may be |
| | | | | | |

A Practical Discourse upon this Thanksgiving.

§.IX. **G**od our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly People.]

The Introduction of the present Thanksgiving being the words of the Holy Scripture, is the Reason why we give thanks to Almighty God for the allaying our late Troubles, and giving us this Peace we now enjoy. *First*, because he it is, who keeps us in Peace, and *secondly*, when any Tumults arise, he it is, who doth appease them: The first is asserted in the words of *Psalm*. lxxviii. 6. *He is the God that maketh men to be of one mind in a House*; that is, not only within the walls of private families, but within whole Nations and Kingdoms, which are as it were, one great house, being all under one Master the King, every one having their several Offices, and all governed by the same Rules. Now we learn from our Saviour that a Kingdom and a house are alike in this, that if either of them be divided

against it self, they cannot stand (s), *Mat.* xii. 25, 26. And therefore it is very necessary, that our heavenly Father, of whom the whole Family in heaven and earth is named, should interpose to keep us quiet among our

(s) *Quæ domus tam stabilis, quæ tam firma civitas est, quæ non odiis & dissidiis funditus possit everti?*
Cic. de amicis.

selves: and if he did not constantly do this, no Kingdom would stand long; for we may consider that in so populous a Nation (for Example) as this, there are innumerable men, and almost as many minds (t), they being as unlike in their humours as their faces, and as contrary in their opinions and persuasions, as they are

(t) *Quot homines tot sententiæ.*

in their designs ; some are for the good old ways, some for new, some adore that as Religion which others deride as ridiculous, some aim at pleasures, others at honours, others at riches, others at lawless liberty ; some are angry, others proud ; some are melancholly, some deceitful and some malicious ; yet all these by Gods infinite power do so far agree, as that all resolve to live quietly under the same Government. It is noted by the ancients as a miracle, that all sort of Animals should live together in *Noah's Ark*, without devouring one another ; but if we consider (as one said) how many salvage beasts lye under human skin we shall be obliged to confess it as great a wonder, that so many men should live in unity in the same Kingdom, and must acknowledge it to be the mighty work of God, of whom it is affirmed, *Secondly*, that he stilleth the outrage of a violent and unruly People, which is taken also out of the *Psalms*, *He stilleth the raging of the Sea, the noise of his waves, and the madness of the People*, *Psal. lxxv. 7*. Wherein we see the tumultuous Assemblies of a seditious Rabble are very fitly compared to the Sea, disturbed by the tempestuous breath of their factious Ring-leaders ; for the Vulgar

(u) *Fluctu magis mobile vulgus,*
Aurâ tumidum volvit inani. Sen. Herc.
 str. act. 1.

thus stirred up, are as fickle and uncertain (u), as loud and boisterous, **as violent and unruly**, as that outrageous and unquiet Element ; and if we observe the desperate words and cruel threats, the unreasonable clamors and barbarous actions of such a seditious Crew ; we should think it impossible to allay their fury, so long as there remained any thing to be destroyed, but that God which commands the Sea to be still, he also can charm the rage of seditious Rebels, and bring them either to submission or confusion ; of which we saw an illustrious Instance in the restoration of our Peace and our King together,
 against

against whom not a Dog moved his Tongue; and although the Enemies of our Sovereign had Arms & men, Policy and Riches, yet they had no power to secure their ill-gotten places, nor could they keep him out, whom God resolved to exalt, and he did restore him without one drop of blood spilt either by the sword or by the axe, except such as was too bad to live, and could not have been spared, without bringing Vengeance on the whole Nation. This God did then, and thus he hath done now, blessed be his Holy Name.

§.X. **WE** bless thy Holy Name, that it hath pleased thee to appease the seditious Tumults, which have lately been raised up amongst us.]

King *David* not only acknowledgeth Gods mercy to him in his Deliverance from forreign Enemies, but from Civil broils, saying, *Thou also hast delivered me from the strivings of my People*, 2 Sam. xxii. 44. And indeed this is a blessing not inferior to the other, if we consider to what mischiefs these lesser Tumults might have grown, if the Divine Goodness had not nipt them in the bud; they might have overthrown our Laws and Government, our Religion and our Rights; they might have depopulated our Country, and made us a prey to strangers, or slaves to the vilest of the People; or have produced another Civil War, which is of all others the most furious and mischievous (w), and the most to be abhorred and feared by us in this Nation, who have so sadly smarted by this Rod; So that I hope hereafter every little Deliverance of this kind, shall be most thankfully acknowledged by us to the honour of God, who most commonly early discovers,
and

(w) *Jusque dat in scelerem canimus populumque potentem, In sua vietrici conversum viscera dextra.* Lucan. l. 1.
Summum, Brute, nefas civilia bella fatemur. id. lib. 2.

and justly punisheth seditious attempts in the very beginning, as aiming at the Subversion of the Authority which himself hath set up. And verily we are infinitely bound to the divine Providence for preventing the spreading of this Gangrene. In regard there never wants

mischievous Persons to raise them, we are happy that God is pleased to allay them again: It is the Observation of Pindar, that it is an easie matter for the vilest Men to stir up a City to Rebellion, but it would be impossible to appease it again, if God did not direct and assist the Governours thereof (x). To him therefore we are bound to give most hearty praise, for crushing this Viper in the birth.

(x) Πάσιον μὲν γὰρ
πάντα σείσαι καὶ
φαινοτέροις,
Ἄλλ' ὅππῃ χώρας αὐ-
τοῖς ἔσσαι δυσπαλῆς
δὲ γίνεται ἑξαπύνας
Ἐἰ μὴ θεὸς ἀγεμό-
νῃσσι
κυβερνατῆς γένηται.
Pindar. Pith. od. 4.
—Deus nobis hæc
Ora fecit.

§. XI. **M**ost humbly beseeching thee to grant all of us Grace, that we may henceforth obediently walk in thy holy Commandments,]

The sweetness of that happy Peace which we all enjoy, while we obey our Prince, and agree together in Love, makes us finish our Praises for the suppressing of our late Tumults with a hearty Prayer, that we may have no more Seditions or disturbance, and to that end we first beg that the Grace of God may for the future be given to usall, that we may all obey the Laws of God, and then there can be no Rebellion. If the late Conspirators and their Complices had had any Grace, they never had laid plots against the Lords anointed; if they had walked in the Commandments of God, they would have feared God and the King, Prov, xxiv. 21. 1 Pet. ii. 17. and have been subject to the higher Powers, Rom. xiii. 1. as he requireth all men to be. There is often times much talk of Grace and Godliness, Religion and

and Conscience amongst Traitors and seditious Companies, but would to God they had really any of these among them; for then they would presently submit to Gods Vice-gerent, and repent exceedingly that ever they lift up their hands against his anointed; if they ever do come truly to fear God, they will see what a desperate wickedness they have been guilty of all this while, in living contrary to so many strict and plain Commandments, and no question they will be really good Subjects as soon as they are good Christians and good men; therefore the good Lord grant to all that are, or have been, traiterously disposed, Repentance to the acknowledging of the Truth, and Grace to live in Obedience to Gods commands, and then we shall have no more mischiefs hatched among us, the Authors whereof are destitute of all grace and real goodness. *Secondly*, we pray not only for grace to be given to them, **but to us all**, that all our Fellow-subjects may obediently walk in Gods ways, for then none of us shall either consent to any Treason in our hearts, nor by our wicked Lives provoke God to scourge us with this Rod of Seditions, which is a Judgment by which God is wont to scourge an offending King and a sinful People, *Prov. xxviii. 2.* When Wickedness abounds it provokes our God, who (as was noted but now) alone keeps us in Peace, to withdraw his Providence from us, and then Tumults and Seditions, Strife and Rebellion break in irresistibly upon us; for the Present our gracious Father hath diverted these Evils, pray we then (as it is in the *Roman Office*,) *That we may use the tranquillity and peace, which his goodness hath established among us, as a remedy for our amendment.* *Miss. Ebor. temp. belli.* And take we heed, that none of us by heinous Iniquities make the Evil to return. And doubtless if ever this Petition were needful, it is necessary for us in these times, who have lately been
delivered

delivered out of great Rebellion, as no Age nor no History can parallel, and yet we are so far from either being warned by our late Sufferings to amend, or being obliged by God's mercy to live more holily, that we are now more debauched and luxurious, more profane and loose than ever: So that I may complain with devout *Salvian*: *We have received the respite of a happy Peace by God's gift, and we use it only as an opportunity to sin more boldly, and more securely—— So that our very Peace is a mischief to us, since we live so, as to declare, that it had been better for us we had never received that which makes us so much worse men than we were before.* Salv. de guber. lib. 6. Surely this is the ready way to provoke God to cast us into the fire again, and if we live thus wickedly, our Peace will not long continue, 1 Sam. xii. 25. There are many, I am confident, who abhor directly to stir up Sedition against the King, who yet by their impieties do take the ready way to cause God to scourge us by another Civil War, of which they are the meritorious, if not the instrumental, causes. May the Lord therefore grant both the seditious and the loyal his Grace to amend their Lives, and live holily, and then we may hope for an enduring Tranquility. *Amen.*

§. XII. **And leading a quiet and peaceable Life in all godliness and honesty, may continually offer unto thee our Sacrifice of praise and thanksgiving for these thy mercies toward us through Jesus Christ our Lord, Amen.]**

Our God hath sufficiently shewed himself an Enemy to all Sedition and Rebellion in that place of the Apostle, whence this is deduced, where he sheweth that the very end of Government is, *That under it we should lead quiet and peaceable Lives in all Godliness and honesty,* 1 Tim. ii. 1, 2. And if we be good Christians, this must be our design and desire; for the two great Duties of Christianity

Christianity are Piety towards God; and Justice towards Men, here called *Godliness and honesty*; and the two necessary means to enable us to perform these, are *Inwardly, the Grace of God* (which we prayed for in the last Paragraph) and *Outwardly, a quiet and peaceable life* (which we beg here): for Wars and Tumults, Drums and Trumpets, Rebellion and Violence, Sedition and Strife, disturb us in the Duties of Godliness, and hinder us in the practice of Honesty; therefore whosoever desires sincerely to serve God, and do justly to all men, he will and must abhor and pray against all Treason and rising up in Arms, as that which is an impediment to his quiet, and consequently to his chearful and undisturbed leading a good life. And oh! that none of us had any other ends; then to serve God and do honestly towards all men; for then we should all live quietly under our Governors, we should never mutiny nor rebel, we should never disturb the Kingdom if we only wished to live in peace; nor should we break God's Laws that command subjection, if our only aim were to serve God: Our only employment then would be to live holily and happily, to obey our King, and love our Fellow-Subjects, and to pray for the continuance of Halcion days: and then also, as *S. Paul* adviseth, *Heb. xiii.* 15. We should have continual Cause to offer up the Sacrifice of praise and thanksgiving to God through Jesus Christ for these his Mercies towards us: for then Heaven would so watch over us, that our peace should never be disturbed, we should have no plots, or none to prosper, and we should frequently have occasion to blest the Name of God for the encrease of Piety and Vertue, the security of Laws and Magistrates, the suppressions of Treasons and Conspiracies; the continuance of Peace and Plenty, and happy are the People that are in such a case, *Psal. 144.* ult. wherefore let our Lives as well our Lips hereunto say, *Amen.*

The

The Paraphrase of this Thanksgiving.

[**O eternal God**] whose Kingdom can never be shaken, thou art [**our heavenly father,**] and takest care of our peace also: For thou art he [**who makest men**] of several interests and tempers [**to be of one mind,**] and live quietly together [**in a house**] and in a Kingdom also; [**and**] when any Tumults do arise, thou [**stillest the outrage,**] and appeasest the fury [**of a violent**] faction, [**and**] of an [**unruly people**] broke loose from their obedience: We can remember the mischiefs lately contrived by such as these, [**and we bless thy Holy Name, that**] in pity to us [**it hath pleased thee**] to discover the plots, [**and to appease the seditious tumults**] of ungodly and discontented Men: Causing a Cessation of those troubles [**which have**] by evil Instruments [**been lately raised up among us,**] who otherwise might have lived in Peace. And now we are quiet again, we come unto thee [**most humbly beseeching thee**] our gracious Deliverer [**to grant all of us**] as well the Disturbers, as the Loyal, such [**grace, that we may**] be truly religious, and [**henceforth obediently walk in**] observance of all [**thy Holy Commandments,**] especially of those which require subjection to the higher Powers: So that being good Subjects, [**and leading a quiet and peaceable life,**] we may, without disturbing the Government, employ our time [**in all godliness**] towards thee, [**and honesty**] towards our Neighbours: And then thou wilt discover and prevent all Conspiracies; so that we [**may continually**] have reason and opportunity to [**offer unto thee our Sacrifice of Praise**] and thanksgiving [**for these**] happy days of Peace, which we enjoy by [**thy mercies towards us,**]

us,] and [through] the Intercession of [Jesus Christ our Lord] to whom be glory, Amen.

SECTION. XVII.

Of the Thanksgiving for Health.

§. I. **L**IFE is the greatest of all earthly blessings, and therefore the preservation thereof should be acknowledged by the most solemn Thanksgivings. It hath been the Custom, and is the Duty of all pious men, to praise God for recovery from an ordinary Sickness, as hath been noted before, *Sect. xii. §. 4.* And the very *Heathens* when they were restored to Health after any Disease, offered Sacrifices (a), and built Temples to the honour of their Gods (b). How much more then are we bound to return our highest Praises for deliverance from the Plague, the most grievous and mortal of all other Diseases? They that have been infected have *Hezekiah's* Thanksgiving after he was healed of this Sickness for their Example and Encouragement, *Isai. xxxviii. 9.* And they who were free may learn from Holy *David* to offer up Thanksgiving for their own Preservation, and for the Deliverance of the whole Nation, *2 Sam. xxiv. 25.* And for their assistance here are two devout Forms prepared, of which this first is most proper after the **Plague**, the other after the ceasing of any other contagious Disease.

(a) *Sacrificia ab iis
fiebant, qui ab aliquo
morbo convalescent,
que viltima, animales
vocabantur. Natal.
Comes Mythol. l. i. c.*

17.

(b) *reddere vilti-
mas,*

*Ademque votivam me-
mento*

*Nos humilem feriemus
agnum.*

Hor. Carm. lib. 2. od.

17.

The

The Analysis of the first Thanksgiving.

§. 2. This Thanksgiving hath four Parts.	1. A Commemoration of God's	1. Judgment.	1. Confessing the cause.	{	O Lord God, who hast wounded us for our Sins, and consumed us for our Transgressions.
			2. Describing the Instrument.		By thy late heavy and dreadful Distraction,
	2. And his mercy, shewing.	1. The motive to it.	1. The motive to it.	{	And now in the midst of Judgment remembering mercy,
			2. The effect of it.		Hast redeemed our Souls from the jaws of death,
			1. To whom we offer.		We offer unto thy fatherly goodness
	2. An Act of Oblation, shewing,	2. What we offer.	2. What we offer.	{	Our selves, our Souls and Bodies, which thou hast delivered,
			3. To what end.		To be a living Sacrifice unto thee,
					Always praising and magnifying thy mercies in the midst of thy Church,
	3. An Act of praise and thanksgiving.			{	Through Jesus Christ our Lord Amen.
	4. The Conclusion of all.				

A Practical Discourse upon this Thanksgiving.

§. III. **O** Lord God, who hast wounded us for our sins, and consumed us for our Transgressions by thy late heavy and dreadful Visitation.]

The Joy of a City or a Nation delivered from the Plague is like that which the *Athenians* expressed in their Feast called *Oscophoria*, which being to be celebrated when *Aegens* the Father of *Theseus* was newly dead, he appointed they should at once both sing and lament over the Sacrifice, and so they were wont to do ever after (c): Or like the mingled notes of shouting and weeping among the Jews at the rearing of the second Temple; *Efra* iii. 12, 13. Those that are spared alive have cause to rejoyce, when they reflect upon the Mercy of their own Preservation; but when they consider, that one hath lost a dear Father or a tender Mother, another a kind Husband or a beloved Wife, a hopeful Child, or an useful Friend; their joy is interrupted with a sigh, and 'tis hard to say, whether of the passions do prevail: Wherefore the Church complies with our temper, and introduceth this Thanksgiving with a sad reflection upon our late heavy and dreadful Visitation, that the remembrance thereof may gratifie their sorrow, and also help to increase our gratitude for the mercy of our present state. The Visitation indeed was heavy to the infected, and dreadful to those that were free, some were wounded, and others alas! consumed by it, the Scars are still to be seen upon the Living, and an empty silence, and void spaces tell us how many are gone from among us, but lest we should wonder at God's severity, or murmur at his dealings with us, we are taught to confess, that all

(c) ἱμῶν τε καὶ ὕμνων ὡς ἔστιν ἐν τῇ ἐκκλησίᾳ [Hallelujah] Ἰὲ, Ἰὲ τὰς παρῶντας [καλῶν] Πλατ. in Thesto.

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was for our sins, and for our transgressions. These stirred him to anger and made him wound us in wrath, and consume us in his sore displeasure: Nor can we justly repine at it; for it is said of Jesus the Son of God, *That he was wounded for our sins and bruised for our Iniquities*, Isa. liii. 5. Now he that caused his own Son to die for our Sins, shall he not punish us for our own? We do not, we cannot accuse his Justice, but must confess, even now the Evil is gone, that *our destruction was of our selves*, Hos. xiii. 9. And now we see how dangerous it is to provoke him by doing so wickedly as we did before, there is hopes it may warn us for the future; for now we know, *It is a fearful thing to fall into the [avenging] hands of the living God*, Heb. x. 31. *whose wrath, if it be kindled but a little, blessed are all they that put their trust in him*, Psal. ii. 12.

§ IV. **AND** now in the midst of Judgment, remembering Mercy, hath redeemed our Souls from the Pains of Death.]

It was *Habakkuk's Prayer*, Hab. ii. 2. *That in wrath God would remember Mercy*; and he hath answered this Request to us; for though our Sins had so highly provoked him, that he was executing his wrath upon us, yet his anger had not banished pity from his breast (as it useth to do from ours); for in the midst of the Execution he stays his hand. And it is the greater mercy to have a reprieve in the midst of our punishment, because our Sentence was so just, we are more bound to bless the Lord for taking off the Plague, because he had so just cause to lay it on; it was not unmerited fury, but righteous Judgment (w), which he was inflicting, yet he stops in the very midst thereof: So when the

(w) *Quo culpa gravior
gratia major,
Iusti supplicii vin-
cula resolvit. Amb.
hymn,*

Israelites

Israelites of old, provoked him to anger with their own inventions till the Plague broke in upon them, Psal. cvi. 39, 49. Nevertheless when he saw their adversity, he heard their complaint, and pitied them, &c. ver. 43, 44. Tea many a time turned he his wrath away, and would not suffer his whole displeasure to arise, Psalm lxxviii. 38, 39. And when he threatens most severely by his Prophets, he usually adds, that he will not make a full end, Jer. iv. 27. and v. 18. and xxx. 11. This hath been his dealing with others, and his Mercy is the same still toward us, for when the Plague that devouring Monster gaped wide to swallow us, being not satiated with so many Morfels, the Lord did (as David speaks) save us from the Lions mouth, Psal. xxii. 21. A Proverb to express a rescue from an almost unavoidable danger (e),

such as our Deliverance was, who were almost in the very **Jaws of Death**, from whence God hath redeemed our Souls, Psalm xxxiv.

22. The Soul in Holy Writ is put sometimes for the Life only, Psalm cxvi. 8. And in that Sense, we have

escaped Temporal Death, when we were in very great danger thereof, so that we may justly sing with David, Bless the Lord, O my Soul — who saveth thy life from destruction, Psalm ciii. 1. 4. But, if we take the word

[Soul] properly, it may be true also, for if many of us here present had died by this sudden stroke, it is to be feared, we are so unfit to dye, that this Plague might have sent our Souls to Hell, as well as our Bodies to the Grave, and thus God hath in sparing us, and giving us more time, redeemed our Souls from the Jaws of Eternal Death also, if we will now amend, as the next particular teacheth us.

(e) Ab ore Leonis, Proverb. 2 Tim. 4. 17. i. e. a maximo periculo. Leo quicquid prehenderit, etiam si camelus foret, rostro auferit. Johan. Leo deserti. Afric.

S. V. WE offer unto thy fatherly Goodness our selves, our Souls and Bodies ; which thou hast delivered, to be a living Sacrifice unto thee.]

When God had delivered *David's* Soul from death, *Psal. cxvi. 8.* He asks, *ver. 12.* *What shall I return unto the Lord for all his benefits ?* And *St. Paul* doth answer that Question, *I beseech you Brethren by the Mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service, Rom. xii. 1.* And doubtless it is never more reasonable to offer up both Soul and Body to God's Service, than when we have received our selves, and both soul and body, as it were, by a new Donation from the hands of his Mercy. Our own Customs do oblige a Malefactor, that is begged from the place of Execution, to be a perpetual Servant to that gracious Person, whose pity sued for his Pardon, and saved his Life. And it is as reasonable, we should spend our Life in God's Service, which he hath now so miraculously preserved ; especially considering, that when the Plague threatned us, and Death was at our doors, most of us did in our earnest Prayers to be spared resolve and vow, promise and engage, if God would save our Lives, we would lead them in a new manner, and spend our time more holily and religiously than ever we had done before. So that now we shall add perjury to our Ingratitude if we do not perform our Vows, and instead of giving somewhat more to God, we shall rob him of that, which our promise hath made to be his. And doubtless it had been better for us to have died by the Plague, when our fears had in some measure humbled us ; then to live to encrease our Sin and aggravate our Damnation ; this will make the

the very mercy of our sparing become a grievous Curse unto us. Yet thus it proves too often, that *the rest of the men which were not killed by these Plagues, yet repent not of the works of their hands*, Rev. ix. 20. And as soon as the Calamity is over, there is as much Lying and Swearing, Lust and Debauchery as ever; he that was unjust is unjust still, and he that was filthy is filthy still, scarce one Instance of amendment doth appear. Good God! what can reclaim such Wretches if the approach of Death will not affright them from their Sins, nor the Mercy of a new life oblige them to be more holy? surely they are incurable who cannot be healed by such a Judgment, and may fear their next punishment shall be in eternal flames. Consider therefore in time you that are yet alive, and resolve sincerely to make this oblation of your selves, to which you are engaged by gratitude and reason, by God's goodness and your own Vows, and then we shall behold, that your Correction and your reprieve was not in vain: Now for the manner of doing this Duty we shall not need say more here, because if any be convinced, and desirous thus to dedicate themselves to God, they may find directions, and a proper Form for it. *Comp. to the Altar. Partis. IV. Sect. II. §. 5. whither we refer the Reader.*

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v. VI. **A**lways praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord, Amen.]

The Conclusion of this Thanksgiving is David's resolution, when God had delivered his Soul out of the Lions mouth, Psalm xxii. 21. For in the next verse he adds, *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee, v. 22.* Or as St. Paul (and we from the Old Translations (f) read—in the

(f) Psalm 22. 22.
ἐν μέσῳ ἐκκλησίας
lxx. In medio Eccle-
siæ. Vulg.

midst of the Church will I sing praise unto thee, Heb. ii. 12. The praising God by our lives is the best, but not the only praise which is due unto him; for we must also bless him with our lips, our Tongue being among other parts to be offered up as a Sacrifice unto God, wherefore it must be the Instrument of his glory, and that not only just now, but **always** so long as this Life endures, which hath been restored to us; when we praise the Lord for any other Mercy, we must think of this, and the remembrance of this deliverance must never be obliterated; moreover as our Preservation from this Plague hath been a publick Mercy, so must our gratitude be also; we must give thanks in the house of God, and before his People (both signified by the Church) that there may be as many witnesses of our Praises; as there was of our Deliverance, let us say, *I will pay my Vows unto the Lord, in the midst of thee O Jerusalem, even in the Courts of the Lords house, and in the presence of all his People, praise the Lord.* Psalm cxvi. ult.

The

The Paraphrase of the first Thanksgiving.

[O] Almighty [Lord] and most glorious [God, who hast] most grievously [wounded] some of [us,] who art yet alive [for our Sins,] which had provoked thee to anger [and consumed] many others of [us] by this cruel death [for our Transgression] of thy Holy Laws. We acknowledge, these were the Cause of thy punishing us so severely [by thy late] Judgment of the Plague, which was to them that felt it an [heavy, and] to them that only feared it a [dreadful Visitation:] Lord thou hast most justly corrected us hitherto, yet of thine infinite Mercy, thou inclinest to spare us; [and now] while thou art [in the midst] of the execution of thy righteous Sentence [of Judgment] upon us, thy compassions are not extinct; for thou [remembering] thy wonted [mercy, hast redeemed our Souls] from Hell, as well as saved our Lives [from the jaws of Death,] which was ready to have devoured us if thou hadst not prevented it: [We] whose Lives are thus miraculously spared [do offer] with a sincere gratitude [unto thy Fatherly goodness,] and in return for thy mercy [our selves] wholly and entire., even [our Souls and] all the faculties thereof, our [bodies] and all our Members [which thou hast delivered] from death and destruction; wherefore they shall be dedicated [to be a living,] holy and reasonable [Sacrifice unto thee] and only exercised hereafter, in doing thy Holy Will: For we will henceforth be thy Servants, not only now, but [always] spending our time in [praising] the freeness, [and magnifying] the greatness of this and all [thy mercies] towards us,

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and this not only in private, but also [in the midst of] the Assemblies of [thy Church,] that all our Brethren may joyn with us in blessing thy Name [through Jesus Christ our Lord] and only Saviour. *Amen.*

Of the second Thanksgiving for Deliverance from any Common-Sickness.

§.VII. **T**Here are many other Diseases besides the Plague, which are infectious and Epidemical, causing great Mortality when they spread themselves, such as Fevers and small Pox in our times, and the sweating Sickness, of which many thousands died in a little space, in the last Century; wherein this Nation was thrice severely visited therewith (g). Now when we are delivered from such Distempers, we may very properly give thanks to God in this Form.

(g) An. 1. Hen. vii.

An. 9. Hen. viii.

An. 5. Edward. vi.

The

The Analysis of this Thanksgiving.

§. VIII. This Thanksgiving hath three Parts.

A. A Confession, wherein there is contained,	<ol style="list-style-type: none"> 1. The Person to whom. 2. The things, whereof it is made. <ol style="list-style-type: none"> 1. Our deserved Punishment. 2. Our grievous Sins. 	<p>We humbly acknowledge before thee, O most merciful Father.</p> <p>That all the Punishments, which are threatened in thy Law might justly have fallen upon us.</p> <p>By reason of our manifold Transgressions, and hardness of heart:</p> <p>Yet seeing it hath pleased thee of thy tender mercy,</p> <p>Upon our weak and unworthy humiliation,</p> <p>To allvage the contagious Sickness, wherewith we lately have been so sore afflicted,</p> <p>And to restore the voice of joy and health into our dwelling.</p>
2. A commemoration of our deliverance, intimating	<ol style="list-style-type: none"> 1. The motives to it. <ol style="list-style-type: none"> 1. Principally. 2. Less principally. 2. The effect of it. <ol style="list-style-type: none"> 1. Removing the Evil. 2. Restoring the good. 	<p>Yet seeing it hath pleased thee of thy tender mercy,</p> <p>Upon our weak and unworthy humiliation,</p> <p>To allvage the contagious Sickness, wherewith we lately have been so sore afflicted,</p> <p>And to restore the voice of joy and health into our dwelling.</p>
3. A Thanksgiving, consisting of	<ol style="list-style-type: none"> 1. An Act of Praises. 2. The reason thereof. 	<p>We offer unto thy divine Majesty the Sacrifice of praise and thanksgiving lauding and magnifying thy glorious Name,</p> <p>For such thy Preservation and Providence over us, through Jesus Christ our Lord Amen.</p>

A practical Discourse upon this Thanksgiving.

§.IX. **WE** humbly acknowledge before thee, O most merciful Father, that all the punishments, which are threatned in thy Law, might justly have fallen upon us by reason of our manifold transgressions, and hardness of heart.]

There are many dreadful things threatned in Holy Scripture against the transgressors of God's Law: and amongst the rest, there are two sad Catalogues of judgments in that part of Scripture properly called the Law, wherein contagious and mortal Diseases are threatned to disobedience. *And if ye shall despise my Statutes — saith God — I will even appoint over you terror, consumption, and the burning ague, &c.* Levit.xxvi. 14. 15. 16. and again, *The Lord shall smite thee with a consumption, with a fever, and with an inflammation, and with an extreme burning,* Deut. xxviii. 22. and ver. 59. *The Lord will make thy Plagues wonderful — even sore Sickneses and of long continuance,* ver. 60. *Moreover he will bring upon thee all the Diseases of Egypt — ver. 61. also every Sickness, and every Disease, which is not written in this Book of the Law, them will the Lord bring upon thee until thou be destroyed.* To which, with the rest of the Punishments there recited, the Church hath respect in this place, teaching us to acknowledge, that as our Sins have been many, of divers kinds, and of long continuance, so might our punishments justly

(h) *Pœnam si tuto poterit, donare, sin minus, temperare. Sen. de Clem.*

have been also, but our God hath shewed himself a most merciful Father, in that he hath not dealt with us according to our deservings. It is the property of (h) Mercy either wholly to pardon, or to punish gently: and

it

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it is said of *M. Antoninus*, that his penalties were always below the Law (i) which was the Custom of all his Successors (k); but we are sure, it is the manner of Almighty God instead of many Punishments to inflict but one, and when the greatest are deserved, to choose the least, and yet to take that off also as soon as there is any hopes of amendment: He might have scourged us with Famine and War, Plague and Epidemical Diseases altogether; but now he hath only used the last, and the least, which if it seem grievous in it self, yet is very moderate with respect to our evil deservings: So that we are so far from having any reason to complain, that we have all possible cause to admire our heavenly Father's mercy, who threatneth severe things to keep us from sinning, hoping his words may warn us to avoid the stroke of his anger, but threatneth only to prevent our Suffering of them (l); and yet when the warning takes no place, but we do sin for all that, then he abates of the rigour of his Sentence, chastising us gently, and soon giving over: So that there is mercy in his threatnings, and mercy in his executions; and it is a proper Introduction to the divine praise, to look upon the Clemency, which he shews, even in the severest parts of his dealing with us.

(i) Jul. Capitol.
in vita.

(k) Ρωμαίως ἔ-
νεστι μὴ ἀντιθέσθαι
τιμωρίας ἰουδαίου
τοῖς παντοκράτορος.
Iustin. 2. ad Hannos.

(l) Tristitia min-
atur, ne in nos tristitia
invadat. Theod. in
Ion. 3.

Ἀπειλεῖ πικρύνει
ἵνα μήτε τι τὸ ἀ-
πειλὴν εἰς ἔργον ἐ-
ξενέγκῃ. Chryl. in
Gen. hom. 20.

S.X. **B**EING it hath pleased thee, of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious Sickness, wherewith we lately have been so sore afflicted, and to restore the voice of joy and health into our dwellings.]

This one Judgment of the late raging Sickness, though it were less than we deserved: yet if God had made it continue, or caused it to spread, might have almost consumed us: So that we have cause to reckon it as an act of **his tender Mercy**, that he was pleased to **assuage** it. 'Tis true, we did express a great **Humiliation** under it, and prayed earnestly for the removal thereof: But we must not be so vain as to think our **humiliation** could merit our deliverance, since it is said, than when God in anger sends his Judgments upon a Nation, *Though Noah Daniel and Job were in it, they should only deliver their own Souls*, Ezek. xiv. 14. And doubtless our Piety and Devotion is far short of theirs: and we here do justly confess, it was but **weak and unworthy**, our sorrow went not so deep, nor were our Prayers so fervent, or our Repentance so serious, as so great an occasion did require, so that we may note, that this Mercy of health was granted [**upon**] our humiliation, but not for the merit thereof: The grant proceeded merely of **his tender mercy**, only he was pleased with our imperfect humiliation, and took that occasion to send us relief. And now how are we bound to bless his infinite pity! that beheld some of us dead, and others dying, many smitten with this Disease, and all of us full of grief and fear, and then remembering our Sins no longer, he commands the Angel to put up his Sword, the mournful knells are ceased, and there is no more complaining in our streets, no more lamentation in our dwellings: But the voice of **Joy and Health**,
which

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which God promiſeth to ſend into the dwellings of the righteous; *Pſal. cxviii. 15.* is now to be heard in our houſes alſo. While Sickneſs was there, all joy was baniſhed from our houſes and our hearts alſo; nothing elſe but Mourning and Woe, ſighs and groans, complaints and doleful accents dwelt there: but now health and joy are returned together, now we are able and fit, as well as obliged, to ſing praiſe to God: and I wiſh we may make uſe of this chearfulneſs of our temper, and this ſpritelineſs of mind, which health hath reſtored us unto, to praiſe God more chearfully and more devoutly; for doubtleſs Health is the greateſt bleſſing, which God can beſtow upon us in this World. *Ariſtotle* and *Plato* reckon it the firſt of all outward good things, and our own experience ſhews us that riches, honours and pleaſures, are nothing if we want health to enjoy them; ſo that when God reſtores this, he gives us a power to enjoy all other earthly comforts: Let thoſe therefore give thanks to the name of the Lord, who have wholly eſcaped this Diſeaſe, becauſe they had their Health without interruption; and thoſe who are recovered from this Sickneſs, becauſe they have taſted the miſery of wanting health, and ſo can better apprehend the mercy of its reſtauration: All of us indeed are bound to joyn in this neceſſary act of Praiſe.

§. XI. **WE** offer unto thy Divine Majeſty the Sacrifice of Praiſe and Thankſgiving; lauding and magnifying thy glorious Name, for ſuch thy Preſervation, and Providence over us, through Jeſus Chriſt our Lord, Amen.]

This Concluſion is the natural Conſequence of all the former Conſiderations: for whether we compare the greatneſs of our Sins with the gentleneſs of our Punishment; or reflect upon the miſery of our late condition

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condition in respect of our present estate, we have abundant cause to offer up the Sacrifice of Praise and Thanksgiving. There are many of our Brethren swept away by the late Mortality, and we are yet left alive: Now, *the dead praise not thee, O Lord, neither all they that go down into silence; but we will praise the Lord from this time forth for evermore,* Psal. cxv. 17. The Grave is called the place of silence, and they are silent, that dwell there (m): *The Grave cannot*

(m) Psalm xxxi.

19. and xxv. 17.

— *silēt rex ipse*

silētiū. Virg.

Æneid.

praise thee, Death cannot celebrate thee (saith good Hezekiah in the like Case) the Living, the Living, they shall praise thee, as I do this day, Isa, xxxviii. 18, 19. It is we who are

spared that must laud and magnifie the glorious Name of our Deliverer, for we were rescued from the common destruction to this very end. Let us consider how strangely his Providence did take care of our Preservation, when many younger or stronger, many that had better means of escaping, and seemed to be in less danger than we, died by this sad Disease; and what reason can we give, why they were taken, and we were left? It was God's infinite mercy towards us, and it is our duty to own it with the most hearty praises we can express; yea if we shall neglect it, we are the most ungrateful wretches in the World, and deserve to be cast out of God's protection for the future: and it is very likely, if we will not praise the Lord now, when we can, and are so much obliged to do it, it shall not be long 'ere we be sent to the house of silence our selves, where we cannot do that, which now we will not perform. Let us therefore be so wise, and so just, so kind to our selves, and so grateful to our Deliverer, as to bless him heartily now, and that will engage him to keep us for ever hereafter, till a timely death take us

to

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to a glorious Immortality, through Jesus Christ our Lord. Amen.

The Paraphrase of the last Thanksgiving.

O Lord, we are so far from murmuring at this grievous Sicknesse, which hath rag'd among us, that [we humbly acknowledge] here now that we are [before thee] in thy house, [O most merciful Father, that] thou art very gracious in thy dealings with us: since instead of that one Judgment [all the punishments] and dreadful plagues, [which are] terribly, but justly, [threatned in thy Law] against all the wilful Transgressors thereof, [might justly have fallen upon us] to our utter ruine [by reason of] the horrible guilt of [our manifold Transgressions,] and the great provocations we have given thee by our Impenitence [and hardness of heart] after we had committed them: [Yet seeing it hath pleased thee,] notwithstanding all our evil-deservings, [of thy tender mercy] and mere Compassion to pity our miserable Case, and that so speedily [upon,] though not for the merit of, [our weak] Supplications, [and unworthy humiliations]: We admire thy readiness to relieve us, and own thy great favour, in that thou hast vouchsafed [to allswage the contagious] fury of this Epidemical [Sicknesse, wherewith we] and our Neighbours [lately have been sore afflicted]: For Mortality and Mourning were round about us, till thou wert pleased to deliver us [and to restore thee] long estranged [voice of joy and health,] which are both together now returned into our dwellings: And Lord this joyfull voice shall return to thy house also; for here [we offer unto thy Divine Majesty] our gracious Deliverer [the Sacrifice of] most hearty [Praise
and

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and Thanksgiving]: And we resolve to spend the time, which thou hast given us [in lauding and magnifying thy glorious Name] both in private and publick [for such] illustrious Instances of thy mercy, as thou hast shewed in [thy Preservation] of us at this time, and in thy Care [and Providence over us] at all other times, which we pray thee to continue [through] the merits and mediation of [Jesus Christ our Lord] and Saviour. *Amen.*

F I N I S.

Τῷ Θεῷ μόνῳ Δόξα.



A
T A B L E
Of the chief HEADS
IN THE
LITANY, &c.

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